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THE  
OBITUARY BOOK  
OF  
QUEEN'S COLLEGE, OXFORD  
AN ANCIENT SARUM KALENDAR



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THE  
OBITUARY BOOK  
OF  
QUEEN'S COLLEGE, OXFORD  
AN ANCIENT SARUM KALENDAR  
WITH THE OBITS OF THE  
FOUNDERS AND BENEFACTORS  
OF THE COLLEGE

EDITED  
*WITH INTRODUCTION, NOTES, AND APPENDICES*  
BY JOHN RICHARD MAGRATH, D.D.  
PROVOST

OXFORD  
AT THE CLARENDON PRESS  
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## TABLE OF CONTENTS

	<b>PAGE</b>
PREFACE . . . . .	<b>v</b>
AUTHORITIES CITED . . . . .	vii
INTRODUCTION . . . . .	ix
ABBREVIATIONS . . . . .	xxxvii
INDEX OF ABBREVIATIONS . . . . .	xxxix
LIBER OBITUARIUS . . . . .	1
NOTES . . . . .	51
APPENDIX A, I . . . . .	115
" A, II . . . . .	121
" B . . . . .	127
" C, § 1 . . . . .	132
" C, § 2 . . . . .	134
INDEX I . . . . .	139
" II . . . . .	142
" III . . . . .	143



## PREFACE

**T**HIS book, which has shared with other work bearing on the history of the College such leisure as has fallen to me during the time I have been Provost, I now present to the Members of the College, the Members of the Oxford Historical Society, and a few other friends who may be interested in my work.

At the time I began upon it I had little skill as a palaeographer, I knew very little of liturgiology, and I knew much less than I now know of the history of the College.

It has not been accomplished without much labour and the assistance of many friends. I trust that those who may read it with any care may regard me not as a teacher, but as a fellow student who has preceded them in the attempt to solve the problems of liturgiology and history which have formed the chief part of my work.

Six friends—the late Bishop Dowden of Edinburgh, Mr. H. M. Bannister, Dr. W. H. Frere, Mr. Falconer Madan, Prebendary Christopher Wordsworth, and Mr. H. A. Wilson—were kind enough to read the Introduction through in an early draft, and to favour me with their castigations. Neither they, however, nor any others of my helpers must be held responsible for any statement contained in the book except such as are definitely ascribed to them.

I have to thank the Master and Fellows of University College, the President and Fellows of Magdalen College, and the President and Fellows of St. John's College for granting me the free use of manuscripts belonging to them. To my colleagues in my own College I owe much for help in this and other ways. I am also indebted to the authorities of the Bodleian Library and the British Museum for kind help and facilities granted me. Dr. Shadwell, the Provost of Oriel College, whose Oriel College Calendar gave me the first suggestion of this book, has given me most kind and friendly



help in many ways, and has let me print here the papers in Appendix B.

I have to thank my colleagues on the Delegacy of the University Press for allowing me to use the imprint of the Press on my title pages. To Mr. Horace Hart, the Controller of the Press, and to many of his employees, I owe much varied and ungrudging assistance in the manufacture of the volume.

Among others who have favoured me with help and encouragement, I desire in addition to mention the late Bishop Stubbs of Oxford, the late Dean Henderson of Carlisle, the late Canon William Bright of Christ Church, the late Dr. Furnivall, Mr. Walter Shadwell, Dr. J. Wickham Legg, Dr. R. L. Poole, Mr. Langton Brown, Dr. Macray, Sir James Murray, and Mr. H. Salter.

But the two friends to whom the book owes by far the most are Mr. Bannister before mentioned, to whom nearly every page of the book owes something in the way of correction or suggestion, and to my faithful fellow worker, Mr. C. L. Stainer, to whom it owes among other things the careful transcript of College and other documents, nearly all the List of Abbreviations, and all the Indexes. To him also a sudden attack of illness has made me relegate the supervision of the final stages of the production and distribution of the book.

#### LAUS DEO.

QUEEN'S COLLEGE, OXFORD.

*November 1910.*



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## INTRODUCTION

THE KALENDAR which is here reproduced is among the oldest of the possessions of the College. It is mentioned in the Statutes which the founder sealed on the tenth of February 1340-1.

Among the objects of the foundation specified at the beginning of the Statutes a prominent place is given to the promotion of the prosperity of King Edward, Queen Philippa and their children, and the salvation of the souls of them, their progenitors and successors, of the founder's father and mother and their children, of his grandfather and grandmother, of their son Adam and their other children, of the ancestors of his parents, of William Muskharn, rector of Denham, and of all his friends and of himself and of all the faithful alive or dead.

When he comes to the provisions for the chapel service, the Benefactors past and present are added to the list above given; and the chaplains at the peril of their souls are ordered to say on the proper days the services for the dead according to the use of Sarum in the chapel in the college, or in the parish church, if such an one should be annexed or appropriated thereto. Before the antiphon<sup>1</sup> 'Pretiosa est' the Martyrology was to be read by one of the clerks of the chapel; and attached to the Martyrology-book was to be a memorial book, called an Obituary, to contain the names of Edward, Philippa, and the rest of the benefactors present and future of the college.

These statutable arrangements were those usual in the 'cathedral and monastic churches of England' in which 'the Martyrology was read daily in the chapter-house after Prime'.<sup>2</sup> After the Table of the Order of Services for the day had been read, and a reading from the Martyrology, the priest was to say 'Pretiosa est in conspectu Domini' followed by the Response 'Mors Sanctorum ejus'; Right dear in the sight of the Lord is the death of his saints.

In fulfilment of this injunction the Kalendar here reproduced was prepared; and to the present day is preserved in the College with the Martyrology bound up with it. It was probably found that the order to read the names and the description of the benefaction given by the benefactor in each case on the day of his anniversary would be performed most easily, if the details were affixed in a Kalendar to the date of the anniversary.

The Kalendar consists of twelve sheets of parchment, arranged in two senions, or sections of six sheets, of folio shape, each page measuring  $13\frac{1}{2}$  inches by  $9\frac{1}{4}$ . The form of collation is [a, b]<sup>2</sup>. It thus consists of twenty-four leaves, and of forty-eight pages. Each month has four pages devoted to it and there are from

<sup>1</sup> 'Pretiosa est' is, I am reminded, rather a versicle than an antiphon, but it is called an antiphon in Eglesfield's statutes.

<sup>2</sup> The Martiloge in Englyshe (Henry Bradshaw Society, III. 1893) p.v.



six to eight days on each page. In the volume there are four blank leaves of parchment prefixed to the Kalendar, of which the first is pasted to one leaf of a sheet of paper of which the other leaf is pasted to one leaf of marbled paper of which the other leaf forms the lining of the cover of the volume. On the second leaf is written in an early seventeenth-century hand, perhaps Provost Barlow's, *Liber Orbitalis Coll. Reg. Oxon. vna cum Martyrologio.*

After the Kalendar follow four similar leaves of parchment on the first of which, in the handwriting it would seem of Provost Langbaine (1646-1658), is found what follows:—

viz Mr Coringham<sup>1</sup>

In libro Statutorum antiquo minori<sup>2</sup> pag: 3, post verba illa *concessis seu concedendis* et ante verba in aliis omnibus correctissimis exemplaribus immediate sequentia sic legimus.

Item volo et statuo quod omnes Magistri et Capellani etsi conductiti fuerint, et Scholares virtute juramenti prefati teneantur specialiter orare pro anima Magistri Johannis de Norwode in omnibus orationibus eorum tam missis quam alijs, et etiam pro Domino Johanne de Grandissono Episcopo Exon et Domina Agneta matre et Magistro Otone de Norwod fratre Magistri Johannis.

Quæ certè nec à fundatore constituta sunt, cui per aliquot annos superstes erat Grandissonus<sup>3</sup> et satis importunè in loco non proprio à nescio quo inserta sunt, neq; enim ab initio Statuto<sup>4</sup> juramenti ullius ad id usq; loci mentio ulla. Nec satis mihi haec tamen compertum quæ causa fuerit hujus Decreti condendi. Fieri potuit ut Grandissonus ut aliis plurimis, ita et scholarib. Aulae Reginæ munificentia sua testimonium legaverit: et an Jōnes de Norwode testamenti ejus Executor fuerit ulterius disquirendum.<sup>5</sup>—

It appears that Agnes was sister to Bishop Grandisson and wife of Sir John de Northwode, knight. Mr. John de Norwode was their son, and Prebendary of Stoke in the Cathedral of Lincoln. Grandisson soon after his consecration had him provided to<sup>6</sup> a Canonry at Exeter, which in due course he obtained as well as the Archdeaconry of Totnes. Otho was another son of Sir John and Agnes, and became Treasurer of Exeter and subsequently Archdeacon thereof and of Totnes in succession to his brother. Grandisson's name may have been introduced by Provost Henry de Whitfeld (1361-1377), or by the West Country Fellows, who were of much influence in the College about that time and eventually brought about serious disturbances there. Whitfeld was provided to<sup>6</sup> a Canonry in Exeter in Grandisson's time and became Archdeacon of Barnstaple later.<sup>6</sup>

<sup>1</sup> For Coringham see note on February 14.

<sup>2</sup> Bishop Grandisson died 16 July, 1369.

<sup>3</sup> Canon Christopher Wordsworth refers me to Bishop Grandisson's will in his Register, edited by Prebendary F. C. Hingeston-Randolph, pp. 1549-1557, and translated ib. pp. 1511-1521, from which it appears that John de Norwode was not one of the bishop's executors.

<sup>4</sup> Provide in this sense means to appoint to a benefice before it is vacant, thus setting aside the right of the patron. Such an appointment was called a provost, and the person so appointed a provost. The Statute of Provisions 25 Edw. III. 1350-1 prohibited these provisions on the part of the pope.

<sup>5</sup> There is also a letter from Bishop Grandisson (in his Register, p. 240) to Richard de Ratsforde or



The Martyrology forms the second part of the volume. Before it was protected by its present binding the volume had been attacked from both sides by bookworms, which however did not penetrate far from either side. It is strongly bound in red russia, and is lettered according to the title on the early parchment leaf.

The Kalendar is reproduced in this volume with the greatest accuracy attainable. The Gothic type, large and small, represents what is engrossed in similar characters in the original. The Domesday type represents the cursive hands of the original. The Red, Blue and Black characters represent those of the same colour in the original, and Green has been used where the original has illumination. Special blocks are used for the device for Kal. at the beginning of each month, and for a ¶ or ¶ with which some of the notes are introduced. It has of course been impossible to distinguish the different hands in either the Gothic or the Domesday type.

Square brackets [ ] have been used where a lacuna in the MS. has been supplied, and round ones ( ) where additions have been made by others to the writing of the original scribe. The use of two symbols for 'r', and of two forms of abbreviation for 'rum' has been followed in the transcript, and considerable pains have been taken to reproduce the variations in the forms of the superscript, adscript and subscript modifications of the letters.

The text of the Kalendar seems to be written in the hand of one scribe, who seems also to have added in a smaller Gothic hand the Notes, Rules, &c., at the bottom of the pages, and to him seem also due the following among the entries of obits:—

7 Jan. The obit of Hawisia de Eglesfeld, Robert's grandmother, except the words fudatoris isti<sup>o</sup> Collegij,

14 Feb. the obit of Margaret Queen of England,

14 Apr. The obit of Adam de Eglesfeld, uncle of Robert, except the words fudatoris isti<sup>o</sup> Collegij,

5 Aug. The obit of Sir John de Handlo knight,

27 Aug. The obit of Sir Robert Parvyng knight.

Of these the last three have a red ¶ prefixed to them. There may have been a similar mark before the first which has been obliterated, and the second has a blank before it in which it may have been intended to insert the same mark.

Hawisia and Adam de Eglesfeld were probably dead before the College was founded.

Queen Margaret died 14 Feb. 1318.

Sir John de Handlo died between March 1345, when he covenanted in return for the appointment of three charity chaplains to transfer to the College property at Knight's Enham and the advowson of the church of the parish, and 31 Jan. 1347, when his executors transferred to the College certain documents in connexion with the property.

Lady Isabella Parvyng had given to the College for the soul of her husband Sir Robert 100 marks, with which the College in 1345 bought the advowson of Newbold Pacy from the prior and convent of Nostell.

Retteford, the provost of Queen's named in the founder's statutes, about buying some books for him, dated 5 December, 1329.



The other obits in Gothic writing, none of them being in the writing of the scribe of the Kalendar, are thus arranged in chronological order by Mr. Bannister, who however hesitates as to the relative priority of ii and iii.

- i. The obit of Matilda formerly wife of Sir John de Handlo (18 July),  
The obit of Queen Philippa (15 August),  
The obit of Robert Achard, *not* that of Agnes his wife (10 Sept.),
- ii. The obit of John Stowford knight (3 Apr.),  
The obit of John de Hothum provost (10 Aug.),
- iii. The obit of William de Muskham (5 Apr.),
- iv. The obit of Roger Coringham (14 Feb.),
- v. The obit of Roger Whelpdale, formerly provost (3 Feb.).

The obits of Robert de Eglesfeld and of Thomas de Karlel on the same day (31 May) are in a rougher and less elaborate Gothic hand, which does not permit an easy comparison with the others as to date of execution.

Of the above, those *prima manu*, those of Queen Philippa, of the founder, and of Thomas de Karlel have been reproduced in small Gothic type; the others and those in cursive writing in Domesday type.

The latest obit is that of Henry Wilson, 18 October 1639. Long before this, of course, the performance of services for the dead had been prohibited, but the practice of inserting the names of benefactors in the Kalendar had continued.

We cannot, of course, be sure how soon after the benefaction the obit was inserted in the Kalendar. Queen Margaret was dead many years before the College was founded, and Lady Matilda Handlo's obit was not inserted with her husband's in the Kalendar by the original scribe though she certainly predeceased Sir John. Still, Hawisia Eglesfeld's obit would not have been inserted and her grandson's left out if the founder had died before the Kalendar was prepared. In the Accounts for the period between 30 Apr. 1350 and 13 Oct. 1351 xij<sup>d</sup> is paid 'pro alumpnatione martyrologii', the decoration of the martyrology with which the Kalendar is bound up, and j<sup>d</sup> 'pro scriptura nominum benefactorum' for writing the names of benefactors. The latter entry seems to imply that the Kalendar itself had been written earlier. Only two sets of accounts survive prior to the one in which the expenses of the funeral of Robert Eglesfeld are set out. This is the only reference to the cost of the Kalendar which these accounts contain. The probable conclusion is that the book was prepared in the last decade of the first half of the fourteenth century.

In endeavouring to ascertain the date of the writing of the Kalendar, the points to be observed are the writing, the saints' days included and those omitted.

The difficulties as to the first point arise from the uncertainty as to the identity of the hand in different entries, especially where a scribe may have endeavoured to imitate the hands of his predecessors; as to the second they are in the main produced by uncertainty as to the place of origin of the documents from which the Kalendar was copied. The uses of different monasteries would introduce a saint into a calendar at different dates.

As to the saints' days mentioned in the Kalendar, questions as to its date only arise with reference to the absence of St. Hugh and the presence of St. Anne. It seems at first sight strange that in the diocese of Lincoln a calendar should have been written in the fourteenth century not containing a reference to St. Hugh



who was canonized in 1220. St. Anianus however, who was ousted by St. Hugh occupies 17 November, having probably been found there by the scribe in the earlier calendar from which he copied. Oxford was a long way from Lincoln.

As to St. Anne, her cult was ordered to be celebrated by Pope Urban VI by a Bull (*Splendor Paternae Glorie*) dated 21 June 1381, and is ordinarily regarded (see Wordsworth and Littlehales, *Old Service Books*, p. 192) as having been introduced in 1383. As the entry on 26 July is 'prima manu' this would seem to put the date of the Kalendar a good deal later than the other details would indicate. It appears however that the Bull of the Pope only recognised an existing cult. The Bull refers to the 'singular affection of devotion' already existing in England, and to a request addressed to the Pope to order the solemn and devout celebration of the festival. Several churches were dedicated to her honour before that date, among them St. Anne's in Aldersgate Street in London. A chapel of St. Anne at Evesham before 1229 is mentioned by Mr. H. A. Wilson (*Liber Evesham*, Henry Bradshaw Society, p. 161). The celebration of the feast of St. Anne on the day following the feast of St. James the Apostle had been prescribed by John de St. Paul, abp. of Dublin, in a provincial council in 1351.<sup>1</sup> Mr. Bannister has been good enough to inform me that he has found her name in 19 Kalandars certainly written before 1383, more than half of them before 1340, and that he sees nothing in the liturgical entries which are incompatible with the Kalendar having been copied about 1350 or 1360.

Mr. Bannister thinks that the omission of the Translation of St. Frideswide on 12 Feb. points to a date well before the beginning of the fifteenth century. It occurs in two Oseney Kalandars and except in these with one exception he has not found it in any Kalendar until the end of the fourteenth century.

The Kalendar was probably copied, Mr. Bannister thinks, from one written after A.D. 1295 when the feasts of the four Latin doctors (Augustine, Ambrose, Gregory, Jerome) were ordered to be kept as double feasts (see Aug. 28, Apr. 4, Mar. 12, Sept. 30). The exemplar was a Sarum Kalendar, as it gives the Relic day at Sarum on 15 September, on which day it was at first kept, being transferred to July (the Sunday within the Octave of the Translation of St. Thomas of Canterbury) in 1319, owing to the original day clashing with the Octave of the Nativity of St. Mary the importance of which was increased in the middle of the thirteenth century.<sup>2</sup>

I have not sufficient acquaintance with mediaeval Kalandars to form an opinion as to the comparative accuracy of the scribe who wrote this Kalendar.

He writes 'vii septē' in the last line but one of the first page showing that he had hesitated which to put till after he had begun writing.

He puts the Annunciation on the 24th March (ix kl. Apr.) instead of on the 25th. His mistake has been corrected later in black ink, the original entry having been in blue. He seems to have deliberately settled not to correct the mistake, as

<sup>1</sup> Dr. Frere (*Use of Sarum*, II. xv. n. 4) observes that 'Festivals were constantly in use locally before they had any general Papal authority'. He illustrates this from the festivals of St. Edward the Confessor, and thinks the same may have been the case with the Octaves of the Assumption and of the Nativity of St. Mary. It evidently was also the case with St. Anne.

<sup>2</sup> Innocent IV (Fiesco) gave the Nativity of B.M.V. an Octave in 1243 or 1244, but it does not seem to have been prescribed in England before 1252.



he had begun to do, having written A and the first stroke of the n in the right place, and not gone on.

He has omitted 'Ab operibus feminarum' at the bottom of p. 27 between S'. mar'. magd'. and S'. margar'. If they had both been 'festa omnino tenenda' St. Margaret on the 20th would have come before St. Mary Magdalén on the 21st.

On page 32 i. eccā should have come before d'. f. in the record of St. Augustine, and similarly on p. 36 with reference to St. Jerome.

On page 35 he writes sū plainly for sñ in the record of St Tecla, and so on p. 39 with reference to St. Romanus. I am not sure that in the former page he has not written lando for laudo, but in the reproduction I have given him the benefit of the doubt.

In the rule at the bottom of page 20 he has written Con for cum. But he may have had it in his exemplar. I think it unlikely that he could read intelligently the document he was copying.

On page 34 cy. is an unusual abbreviation for cypriano.

On the last page in the last line he writes viscenos; vicenos is written over in a later hand.

His other mistakes will be noted as they occur.

The Kalendar for each month contains:—

- I. The number of days in (a) the calendar month, (b) the lunar month.
- II. The dies aegri or Egyptiaci.
- III. The golden numbers.
- IV. The Sunday letters.
- V. The Roman designation of the days.
- VI. The festivals of the month, with some notes on the services.
- VII. The vigils.
- VIII. The obits of the month.
- IX. The numbers of hours of the day and of the night during the month.
- X. The days on which the sun enters a new constellation.
- XI. The equinoxes and solstices, if any fall therein.
- XII. Other chronological notes.
- XIII. The feasts which are by all means to be kept, and the feasts on which women are to refrain from their special works.
- XIV. Notes and rules.

I. The number of the days in the calendar month are first given, then those in the lunar month. A lunation or lunar month being nearly  $29\frac{1}{2}$  days, the calendar moons are made to consist of 30 and 29 days alternately; the 30 day moons in the odd, and the 29 day moons in the even months; this is the rule, and is the case in this Kalendar except in February, where by a mistake the scribe has written xxv for xxix. The twelve lunations only amounted to 354 days for the year; the eleven days necessary to make up the solar year were called Epacts, or the Epact. This term was however also used for the age of the moon either on the 22nd of March, the first possible date of Easter Day, or on the first of January.

II. Next come in each month the mention of the Egyptian or unlucky days.



They are specified for each month in an hexameter line, which gives two days, the former to be counted from the beginning, the latter from the end of the month.

The unlucky days of the year are thus Jan. 1 and 25; Feb. 4 and 26; Mar. 1 and 28; Apr. 10 and 20; May 3 and 25; June 10 and 16; July 13 and 22; Aug. 1 and 30; Sept. 3 and 21; Oct. 3 and 22; Nov. 5 and 28; Dec. 7 and 22.

Durandus gives as the reason why they are called Egyptian, either that their unlucky character was determined by the astrologers of the Egyptians, or that they stand in some relation to the ten plagues of Egypt. They are also called 'dies aegri' and 'dies mali'. The lines specifying the days are not the same in all Kalendars. Those given in this Kalendar are however much the most frequently met with. An alternative set is given by Wordsworth from a Kalendar of the University of Paris (*Oxf. Kal.*, O. H. S., xlvi, pp. 198 foll.), which is also to be found in the works of Bede. Another set of lines (Wordsworth, *op. cit.* xxviii) gives the hours of the unlucky days which were specially unlucky. Mnemonics for both are given in the Comptopus Manualis he prints (*ib.* p. 173). They were unlucky to be bled on, or to drink on, or to eat goose on, or to strike either man or beast on, or to begin any work on.

I have found no account of why these particular days were chosen. They do not include the 'dies Alliensis' (16 July). New Year's Day was regarded by the Romans (Seneca, *Epist.* 83, quoted by Hampson, i. 210, n.) as unlucky to begin any work on.

The Holy Days among the unlucky days are: The Circumcision (1 Jan.), The Conversion of St. Paul (25 Jan.), Invention of the Cross (3 May), St. Alpheius (25 May), the Translation of St. Richard (16 June), St. Mary Magdalene (22 July), St. Peter ad Vincula (1 Aug.), Saints Felix and Adauctus (30 Aug.), St. Matthew (21 Sept.). See p. 73.

III. The golden numbers are placed in the left-hand margin of each page to show on what day in each calendar month the new moon will fall in that year of the lunar cycle which is characterized by the number in question. Thus on page 1 the iii prefixed to the Kalends (Jan. 1) shows that in the third year of each lunar cycle the new moon falls on that day. As the correspondence of solar and lunar revolutions indicated by the cycle is only correct to within a space of an hour and a half, the golden numbers should be altered by a day every 310 years; and the neglect of the ancients in observing this made the position of the golden numbers in the almanacs five days too early in 1582, when pope Gregory XIII (Buoncompagni) reformed the Kalendar. See p. 127, n. 1.

IV. The Sunday letters are the letters of the alphabet from A to G placed successively in front of the designations of the days in the Kalendar. By them, if you know what day of the week any day in the year is, you can tell the day of the week on any other day of the year. If the first of January is a Sunday, every day to which A is prefixed is, except in leap-year, also a Sunday. In leap-year after the twenty-fourth of February the Sunday letter becomes a Saturday letter, and the Sunday is on the day following. For liturgical purposes the years were distinguished by the letters prefixed to the days on which the first Sundays in each year fall.



The thirty-five Kalandars which had to be constructed for the purposes of liturgical direction were called Primum A, Secundum A, Primum B and so on; there being five Kalandars to each letter. As the variations, due to the mobility of Easter, only affected the Ecclesiastical year from Septuagesima to the end of July, separate Kalandars were only made out under each letter for this part of the year; and a common Kalandar to complete the other five from July to January was made a sixth of the series, Sextum A, Sextum B and so on. Thus the Pie though really consisting of 35 calendars seems to consist of 42.

The Pie, or Pica, also called *Ordinatio de Tempore* or *Directorium Sacerdotum*, is a complete collection of rules for the adaptation of the services for each day of the year according to the thirty-five varieties of the almanac. These varieties are determined by the circumstance that there are thirty-five days between 22 March and 25 April inclusive, on any of which Easter may fall.

V. The days of each month are designated in this as in other Ecclesiastical Kalandars by the same names as those given them in the Julian or Pagan Roman Kalandar. The first day of each month is called the Kalends (from *καλέω*, to call); about the middle of the month on the 13th except in March, May, July and October, and on the 15th in those months, fall the Ides (from *iduo*, the root of *divido*, to divide); and eight days (or, as they are reckoned, nine days) before the Ides fall the Nones (from *Nonus*, ninth). The days were reckoned backwards, and always counted inclusively, so that the last day of the month is the second day before the Kalends of the following month.

VI. The greater part of each page of the Kalandar is occupied with the indication of the holy days falling within the several months, to which are often added some notes on the services proper to the day. These notes are selected from the Pie, and generally have reference to the service called Mattins, corresponding to and originating our Morning Prayer.<sup>1</sup> There was more variety in this office than in those of any of the others set out in the various service books of the pre-Reformation Church.

Before we can realize the state of things which produced all the elaborate rules and mnemonics we shall come across, we must try to picture to ourselves what would be our own condition if our only almanac was the Kalandar prefixed to the Book of Common Prayer. The printing press, by providing annually cheap books in which all the variable feasts are in each year set down under their proper dates, has taken away nearly all value from what were, in the days when Computi and Directories for Priests were composed, the only, or at all events the easiest, ways of ascertaining in each year when Septuagesima and Easter and the Ember Days in Lent fell.

VIA. The Holy Days kept in the pre-Reformation Church were divided in the Sarum Books into Double and Simple Feasts. The Double Feasts were again subdivided into Principal, Major, Minor and Inferior. The Simple Feasts

<sup>1</sup> Mr. Bannister reminds me that our Morning Prayer originates from Mattins and Lauds. See below, p. xxii.



were distinguished according as they had a triple, double or simple Invitatory. The last class was again subdivided according as they had three Nocturns of nine lessons, one Nocturn of three lessons, or were content with the ordinary antiphons and psalms of the weekly course of the Psalter. There were some Saints, whose days had been usurped by other Celebrations, of whom only a Memory was preserved on the day once dedicated to them. All these terms are explained in the second division of this section, which deals with the notes on the services appended in the Kalendar to the name of the festival.

This Kalendar does not refer to the Sarum divisions of the double feasts, but has a division of its own, indicated by the colour in which the name of the holy day is written.

Sixteen of the Holy Days are distinguished by a blue colour,<sup>1</sup> sixty-two are red-letter days, and the remaining one hundred and eighteen are set down in an ink once black, now faded through age into a brown colour.

Of the Sarum festivals the moveable ones of course find no place in this Kalendar. The golden numbers enabled the clergy to determine on what calendar days they fell in each year; and the Pie helped them to determine which services were to be used when festivals clashed with festivals or with sacred seasons.

The feasts which are distinguished by a blue colour are:—1. Circumcisio Domini; 2. Epyphania Domini; 3. Purificatio B. Mariae; 4. Annuntiatio B. M.; 5. Nativitas S. Iohannis Bapt.; 6. S. Iacobi Apostoli; 7. Assumptio B. M.; 8. S. Bartholomei Apostoli; 9. Nativitas S. Mariae; 10. S. Mathei Apostoli; 11. Apostolorum Symonis et Iudee; 12. Festivitas Omnis Sanctorum; 13. S. Andreae Apostoli; 14. Conceptio S. Mariae; 15. S. Thomae Apostoli; 16. Nativitas Domini Nostrri.

These include Christmas, the Epiphany, and the Assumption, the only Principal double immovable feasts of the Sarum classification; the moveable ones being Easter, Pentecost, Ascension Day, and the Festivals of the Place, and of the Dedication of the Church, which varied in the several localities.

They also include the Purification, the Nativity of the Virgin, and All Saints' Day, which are Major double feasts according to the use of Sarum, but not St. George's Day nor the Feast of Relics, nor the Visitation of St. Mary which was instituted by Urban VI, 11 Apr. 1389, nor the festival of the Name of Jesus, a fifteenth century festival. These, with the moveable feasts of Trinity and Corpus Christi, make up the Sarum list of Major double feasts.

The blue-letter days in this Kalendar also include the Annunciation, the Nativity of St. John the Baptist, and the Conception of St. Mary, which are Minor double feasts in the Sarum list, and St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, and St. Thomas, which are classed in the Sarum lists as Inferior double feasts. Of all the blue-letter days except the Conception of St. Mary the Kalendar mentions that they are double feasts, and of all without exception that nine lessons are to be read at Mattins.

St. George does not seem to have been raised to the status of a Major double feast till 1413, and then only in England; and the Feast of Relics had at the date

<sup>1</sup> The use of blue and other colours in Kalanders is a rather precarious distinction, being often dictated only by aesthetic considerations. It is sometimes liturgically trustworthy, and, as Dr. Frere thinks, seems undoubtedly to be so here.



of the Kalendar been obscured by the increased solemnity of the Octave of the Nativity of the Virgin which was decreed in 1252. In 1319 the Sarum Feast of Relics was transferred, owing to the diminution it suffered on its old date, to the Sunday after the Translation of St. Thomas of Canterbury (7 July) and so became a moveable feast.

The sixty-two red-letter days in this Kalendar are:—1. S. Wlstani; 2. S. Fabiani et Sebastiani; 3. S. Agnetis; 4. S. Vincencii; 5. Conversio S. Pauli; 6. S. Agathe; 7. Cathedra S. Petri; 8. S. Mathie Apost.; 9. S. Gregorii pape; 10. S. Edwardi Reg. et mr.; 11. S. Cuthberti ep.; 12. S. Benedicti abb.; 13. Resurrectio Domini; 14. S. Ricardi; 15. S. Ambrosii; 16. S. Georgii; 17. S. Marci evang.; 18. Apost. Philippi et Iacobi; 19. Inventio S. Crucis; 20. S. Iohannis ante portam latinam; 21. S. Augustini Anglorum apli'; 22. Translatio S. Edmundi; 23. S. Barnabe; 24. Translatio S. Ricardi; 25. Translatio S. Edwardi Regis et mr.; 26. S. Albani; 27. Apost. Petri et Pauli; 28. Commem. S. Pauli; 29. Translatio S. Thome archiep.; 30. Translatio S. Benedicti; 31. Translatio S. Swithini; 32. S. Margarete; 33. S. Marie Magdalene; 34. Ad Vincula S. Petri; 35. Inventio S. Stephani; 36. S. Laurencii; 37. S. Augustini doctoris in ecclesia; 38. Decoll. S. Iohannis Bapt.; 39. Translatio S. Cuthberti; 40. Exaltatio S. Crucis; 41. Festum Reliq. Oct. S. Marie; 42. S. Edithe; 43. Memoria de sancto Laudo<sup>1</sup>; 44. S. Michaelis; 45. S. Ieronimi; 46. Translatio S. Edwardi Regis et conf.; 47. S. Michaelis in monte; 48. S. Luce evang.; 49. Commemoratio Animarum; 50. S. Leonardi; 51. S. Martini; 52. S. Edmundi archiep.; 53. S. Edmundi regis; 54. S. Cecilie; 55. S. Clementis pape; 56. S. Katerine; 57. S. Nicolai; 58. S. Lucie virg.; 59. S. Stephani; 60. S. Iohannis Apost.; 61. SS. Innocentium; 62. S. Thome archiep.

Of these St. Matthias, St. Gregory, St. Edward the King and Martyr, The Resurrection (27 March), St. Ambrose, St. George, St. Mark, St. Philip and St. James, The Invention of the Cross, St. Augustine the Doctor, St. Peter and St. Paul, The Translation of St. Thomas of Canterbury, St. Augustine the Apostle of the English, The Exaltation of the Cross, The Feast of Relics, St. Michael, St. Jerome, The Translation of St. Edward the King and Confessor, St. Luke, All Souls Day, St. Stephen, St. John the Evangelist, Innocents' Day, St. Thomas of Canterbury are Sarum double feasts. The others are simple feasts all found in Sarum Kalandars.

The characterization of All Souls Day (2 Nov.) is peculiar. It is described as 'quasi duplex festum secundum Sarum', a sort of double feast according to the use of Sarum. The Sarum books seem to be in doubt as to its proper character. In the Cambridge edition of the *Sarum Breviary* it is described in the table of Feasts at the end of Fasciculus III, on page xlvi, as duplex inferior, and on page xlii as Simple of nine lessons. The 'quasi' may have come in from the *Sanctorale* or *Proprium Sanctorum* (containing the portions of the services for a Saint's day which were different for each Saint commemorated, ed. Procter and Wordsworth, col. 984) where a rubric runs:—'Nec fiat ulla prostratio in choro hac die, quia quasi festivum festum habetur.' There were to be no prostrations in the choir on this day, because it is regarded as a sort of joyful festival. So in the Customary of Sarum (Frere's *Use of Sarum*, p. 118) we have 'tam in festis, quam in profestis et feriis et

<sup>1</sup> Dr. Frere tells me that it is unusual to find this in red.



etiam in die animarum', as though the day did not come under any of these categories. So (ib. p. 102) while in the *Customary* of the first half of the fourteenth century the day is called 'dies animarum', in the parallel passage of the *Con-suetudinary*, about the end of the twelfth century, it is called 'crastinus omnium sanctorum', the day after All Saints' Day (so also ib. p. 251). The day was given to St. Eustace and his companions in the earlier *Kalendars*.<sup>1</sup> The 'Commemoratio fidelium' or 'animarum' does not appear in any of the *Canterbury Kalendars* collated by E. Bishop (*Bosworth Psalter*, pp. 112, 113) earlier than the fourteenth century; nor does it occur in the *Oriel Calendar*, edited by Dr. Shadwell.<sup>2</sup>

The limitation 'secundum usum Sarum' also occurs in connexion with the liturgical directions concerning the day of St. Wulfrann (15 Oct.), another saint who, though canonized according to Hampson (ii. 395) in the seventh century,<sup>3</sup> does not seem to have found his way into England very early. He only appears in one (the *Exoniense*) of the *Kalendars* printed by Hampson, and only in one of the *Canterbury Kalendars* collated by Bishop (*Bosworth Psalter*, p. 109). Though in the *Missal* he has special provision for the Mass on his day (Dickinson, *Sarum Missal*, col. 936), he had no special lessons at Mattins (*Sarum Breviary*, ed. Procter and Wordsworth, *Fascic. III*, 917), and his feast is classified (ib. p. xxxvii) as a feast with 'invitatorium simplex aut Feria principaliter privilegiata', an ordinary day with a precedence of its own over other ordinary days. He is in the *Oriel Calendar*, edited by Dr. Shadwell.<sup>4</sup>

These facts point to the conclusion that the writer of the *Kalendar* only found these feasts in some of his originals, and by the addition of 'secundum Sarum' defends their insertion, on the ground that he was following the contemporary use of that diocese.

The one hundred and eighteen black-letter days in this *Kalendar* are:—Oct. S. Stephani, Oct. S. Iohannis, Oct. SS. Innocentium, Oct. S. Thome, S. Luciani, Oct. Epiph., S. Felicis, S. Mauri, S. Marcelli pape, S. Sulpicii, S. Prisce, S. Iuliani, S. Agnetis, S. Batildis, S. Brigitte, S. Blasii, SS. Vedasti et Amandi, S. Scolastice. S. Valentini, S. Iuliane, S. Augustini ep., S. Perpetue et Felicitatis, S. Leonis, S. Tiburtii et Valeriani, S. Alphegi archiep., S. Vitalis, S. Germani, S. Gordiani et Epimachi, S. Nerei et Achillei, S. Dunstani, S. Aldelmi, S. Germani (*Parisiensis*), S. Petronille, S. Nichomedis, S. Marcellini, S. Bonifacii, *Translatio S. Wlstani*,

<sup>1</sup> It is given to St. Rumwald in the *Bosworth Psalter*, and in *Kalendars* from Exeter, Lincoln, Norwich and Osney.

<sup>2</sup> Dr. Frere informs me that it began with the *Council of Oxford*, 1222. It seems to have taken some time in getting universally recognized.

<sup>3</sup> Hampson gets this date from *Hospinian*, but some accounts make the date of Wulfrann's death to have been 741. The *Bollandists* say 'Inscripta est sacra eius memoria ad XX diem Martis variis & antiquis *Martyrologiis MSS.*' The *College Martyrology* on a. d. XIII. Kal. Apr. has: *Monasterio fontanelle, sancti Wlfrannii episcopi et confessoris.*

<sup>4</sup> Mr. Bannister tells me that 'secundum usum Sarum' is appended to St. Wulfrann's name in two of the oldest Sarum *Kalendars*, that in the Rylands library (A. D. 1244-7), and Brit. Mus. Arundel 83 (of the second half of the thirteenth century), in a late Sarum one, Brit. Mus. Arundel 109 (of the first half of the fifteenth century) and in the *Kalendar* at St. John's College (see Appendix A, II). In two Exeter *Kalendars* (Exeter Cathedral 3502, and *Corpus Christi College, Cambridge*, 53) there is appended '3 lessons Exon. 9 lessons Sarum'. Canon Wordsworth tells me that *lectiones de S. Wulfranno* are found in the fourteenth-century *Breviary* of the chapel of Gunville Hall, still preserved at Caius College, Cambridge, and in a MS. *Legenda* at St. John's College, Cambridge (Cod. F. 24). Grantham church, and perhaps Dorrington, both in Lincolnshire, have this dedication.



S. Medardi et Gildardi, S. Primi et Feliciani, S. Basilidis, S. Blasii, S. Viti et Modesti, S. Marci et Marcelliani, S. Gervasi et Prothasi, S. Etheldrede, S. Iohannis et Pauli, S. Leonis pape, Oct. S. Iohannis Bapt., S. Processi et Martiniani, Translatio S. Martini epi, Oct. Apost. Petri et Pauli, S. Septem Fratrum, S. Kenelmi regis, S. Arnulphi, S. Praxedis, S. Apollinaris, S. Christine, S. Anne, S. Septem Dormientium, S. Sampsonis, S. Felicis, Simplicii, etc., S. Abdon et Sennes, S. Germani (ep. Autissiodorensis), S. Stephani pape, S. Oswaldi, S. Sixti, Felicissimi et Agapiti, S. Donati, S. Ciriaci, S. Romani, S. Tyburcii, S. Ipoliti, S. Eusebii, Oct. S. Laurentii, S. Agapiti, S. Magni, Oct. S. Marie, S. Thimothei et Apollinaris, Me. de S. Audoeno, S. Ruphi, S. Felicis et Adaucti, S. Cuthburge, S. Egidii, S. Bertini, S. Gorgonii, S. Prothi et Iacincti, S. Lamberti, S. Mauricii, S. Teclie, S. Firmini, S. Cypriani, S. Cosme et Damiani, S. Remigii etc., S. Leodegarii, S. Francisci, S. Fidisi, S. Marci, Marcelliani et Apuleii, S. Dyonisii, S. Gereonis, S. Nigasii, S. Wlfridi, S. Calixti, S. Wlfranni, S. Frideswide, S. Undecim milium virginum, S. Romani, S. Crispini et Crispiniani, S. Quintini, S. Quatuor Coronatorum, S. Theodori, S. Bricii, S. Machuti, S. Aniani, Oct. S. Martini, S. Grisogoni, S. Lini pape, S. Saturnini et Sisinnii, Oct. S. Andree, S. Silvestri pape.

They are all found in the ordinary Sarum Kalendars except a third St. Augustine on 28 February, the first St. Leo the pope on 12 April, the first St. Germanus (2 May), the Translation of St. Wlstan (7 June), St. Blasius (a common mistake for St. Basilus, whose day was kept at Sarum on 14 June; St. Blasius' real day, on which he occurs in the Kalendar, being 3 Feb.), Saints Processus and Martinianus (2 July), who in the later Sarum books are ousted by the new festival of the Visitation B.M.V.; Saints Sixtus, Felicissimus and Agapitus (6 Aug.), who are ousted in the later Sarum books by the new festival of the Transfiguration; St. Donatus (7 Aug.), similarly ousted by 'Festum dulcissimi nominis Iesu'; St. Francis (4 Oct.), who is found in the Kalendars of York, Hereford, Lincoln, and Exeter, but not in that of Sarum;<sup>1</sup> St. Wlfrid (12 Oct.), similarly found in the Kalendars of York and Hereford, but not in Sarum; St. Anianus (17 Nov.), who is prayed to in a Sarum Litany to be used on Saturdays in Lent but in the later Kalendars is ousted by St. Hugh.

Eight festivals in the Kalendar have no grading (e.g. duplex festum, ix lectiones and so on). Four, the St. Augustine (28 Feb.), the St. Leo (12 Apr.), the St. Germanus (2 May), St. Francis, are in the above list and were probably added by the scribe, not being in the Sarum Kalendar which formed the basis of his work. For the addition of St. Anne see p. xiii. St. Frideswide was not added to the Sarum list till 1480, and so was probably not in the scribe's exemplar. For St. Edward King and Martyr, and St. Remigius and his companions who complete the eight, other reasons may perhaps be found.

VI b. The notes on the services affixed to the names of the festivals, and the notes and rules at the bottom of some of the pages, are selections from those which had been framed and arranged in the course of years to assist the ministers

<sup>1</sup> Dr. Frere tells me that St. Francis' day was a *synodal* feast at Norwich, and is found in late Sarum books as 'synodale non Sarum'. 'Synodal' in this sense is used to explain that the festival is not one that belongs to the Use, but is inserted on local grounds, presumably by decision of a synod.



in the complexities which had arisen in the conduct of divine service in the pre-Reformation Church.

These complexities were in the main due to the mobility of Easter, which might fall on any day between 22 March and 25 April inclusive. In the days when there were no yearly almanacs, each minister had to make this yearly almanac for himself, or calculate as each Sunday or festival approached what services should be performed on that day.

There is no particular difficulty in constructing an almanac when the date of Easter in any year is known, but in the absence of such an almanac there was always a tendency at work to wish to calculate forwards from Epiphany rather than backwards from Easter. Some of the more elaborate rules are framed with a view to satisfy this desire.

The position of Easter in the calendar year, with Lent before it, and octaves depending upon Easter and upon the other moveable feasts, would influence all the feasts falling within the range of the season affected by the variety of the date of Easter; and this period extended in one year or another from January to July. It had to be determined, when feasts or fasts fell on the same day, which of them should have precedence in the liturgical arrangements for the day, and how far those regarded as secondary or tertiary should be considered. All these matters had to be provided for; and some of the provisions appear in the Kalendar. We have a sample of general arrangements in a note on page 13 about feasts celebrated without the assistance of leaders of the choir ('sine regimine chori') between the Octave of Easter and Pentecost.

*Regimine chori*, 'cum' (p. 15), 'sine' (p. 13). A solemn 'conducting' of the choir was at the most important services of the year performed by certain officers, called 'Rectores chori', two or four, and on these occasions the service was said to be 'cum regimine chori'. All the double feasts were 'cum regimine chori'. On lesser days there was no 'conducting', and therefore no rulers of the choir. The regimen chori is only mentioned twice in the Calendar. St. George's Day (p. 15) is said to be 'cum regimine chori', and in a note on page 13 it is stated that all feasts 'sine regimine chori' which fall between the Octave of Easter and Whit-Sunday have double Invitatory.

The occurrence of Lent affected the mode in which the saints' days falling within it were observed. Some saints who had two days commemorating them transferred the greater part of the devotion of the day which could fall within Lent, when it did so, to the other day. So, in the Calendar, St. Scholastica (10 Feb.) has three lessons, &c., if the day falls outside Lent, nothing if it falls in Lent (p. 6); and St. Cuthbert (20 March), whose Translation is kept on 4 Sept., has nine lessons then, unless he had nine in Lent, in which case the Translation has only three (p. 33). His day must always fall in some part of Lent. Nine lessons were read 'sine expositione'<sup>1</sup>, unless the feast fell in the week before Easter, in which

<sup>1</sup> The seventh lesson, the first of the third Nocturn, was perhaps once the same as the gospel read at Mass. In mediaeval times only the first words of the gospel were read. Ordinarily, this was followed by a homily on the subject called *exposicio*. Thus on Sexagesima Sunday, the gospel at Mass is St. Luke viii. 4-15, and this is read in the third Nocturn as the seventh of the lessons for the day. Then follows at Mattins 'Omelia beati Gregorii papae', which is continued in the eighth, and finished in the ninth lesson. On certain feasts of nine lessons the *exposicio* was omitted, perhaps because it was desired to devote more space to proper lessons from the lives of the saints.



case it disappeared altogether. Similarly, on the third of April, St. Richard, Bishop of Chichester and confessor, has nine lessons if his feast falls before Easter, but if after (as it then must fall within the fortnight after Easter) nothing (p. 13).

Most of the notes affixed to the names of the Saints have reference to the office of Mattins. In the pre-Reformation Church besides the Mass provision was made for regular services at what were called the Hours, that is of Prayer. There were eight or seven<sup>1</sup> as ordinarily reckoned, Mattins (at one time called Nocturns, which is, however, in this Kalendar as in later days, used in a different sense) with which Lauds was closely connected, Prime, Terce, Sext, None, Vespers, and Compline. The structure of the Mattins of the secular clergy was as follows: It began with the *Pater*, *Ave* and *Credo* said privately. Then followed the Introduction like the Versicles in the Prayer Book preceding the XCVth Psalm. The *Venite* followed with its Invitatory, which was a refrain sung before the Psalm and repeated in whole or in part after the verses of the Psalm. It was ordinarily repeated in full after the odd verses, and the second half only after the even verses. Thus on the first Sunday in Advent 'Ecce venit Rex, Occurramus obviām Salvatori nostro', 'Lo the King cometh, Let us go forth to meet our Saviour,' was sung at the beginning and after the odd verses of the *Venite*, 'Occurramus' and the words after it after the even verses of the Psalm. After this followed a hymn, followed by a Nocturn or Nocturns. The word as here used means (1) a group of Psalms with antiphons, followed by (2) a Versicle and Response, (3) three lessons each preceded by a blessing and followed by (4) a Respond (an elaborate composition for solo and chorus set to words appropriate to the lessons) and Versicle. The service ended with the *Te Deum* (on festivals) and a Versicle; after which the service of Lauds began.

The liturgical directions in the Kalendar include statements of

(1) The character of the Invitatory on simple feasts as simple, double or triple, according as it was sung by one, two or three persons. On double feasts it was always sung by four.

(2) The number of lessons, which were either three or nine according as there were one or three Nocturns.

(3) The service being said 'Cum Nocturno'. See below, p. xxxi.

In connexion with Mattins further details are sometimes given.

(1) 'Cum regime chori.' See above, p. xxi. So on St. George's Day (23 Apr.).

(2) On certain minor festivals the *Te Deum* between Mattins and Lauds was omitted, generally because the day was also a Vigil or an Octave. So on St. Tecla's Day (23 Sept.); and on St. Romanus' Day (23 Oct.), which are both Vigils, though there is a Nocturn there is no *Te Deum*; while on St. Firmin's Day (25 Sept.) *Te Deum* is sung.

(3) On certain days the middle lessons, the fourth, fifth and sixth, if there were nine, were taken from a partially ousted service. So on 13 January while the principal parts of the service consisted of the office for the Octave of the Epiphany, the middle lessons were to be read from the office for St. Hilary; on 25 May while most of the service was for St. Aldhelm, the middle lessons were to be read from the office for St. Urban; and on 4 July, while the translation of St. Martin

<sup>1</sup> The reduction to seven, in the computation, was probably due to the mystical value attached to the number seven.



supplied the chief part of the service, the middle lessons were to be read from the service of St. Peter and St. Paul within the Octave of which the day fell. On 15 November, similarly, and on the 16th the middle lessons are to be read from the office for St. Martin, within whose Octave these two saints' days, that of St. Machutus and that of St. Edmund the Archbishop, fall. On 31 Dec., too, St. Silvester's Day, the importance of Christmas, within whose Octave the day falls, causes a provision that the middle lessons should be from the office for Christmas Day.

When it was not convenient to incorporate the middle lessons, another arrangement was provided for the saints' offices ousted by some more important festival falling on the same day. The name 'Memoria' was given to this, and 'Memoria', or 'Memoria tantum', is found in the Kalendar on several of the pages.

An ordinary 'Memoria' consisted of an Antiphon with Versicle and Response and Orison or Collect, and was said daily at the close of Lauds and Evensong. Those mentioned in the Kalendar are special ones, used on a saint's day or holiday or during an Octave, when one service was superseded by another regarded as of greater importance. On the Eve of the Epiphany, for instance (on page 1), the services for the Octave of St. Thomas of Canterbury and for King Edward the Confessor are superseded, owing to the greater importance of the Epiphany, and only a 'Memoria' used. For the 'Memoria' of St. Thomas the Antiphon was 'Opem nobis, O Thoma, porridge, rege stantes, iacentes erige, mores actus et vitam corrige, et in pacis nos viam dirige'. The Versicle was 'Ora pro nobis, beate Thoma'; and the Response 'Ut digni efficiamur promissionibus Christi'. The Collect 'Deus pro cuius ecclesia gloriosus pontifex Thomas gladiis impiorum occubuit; praesta, quassumus, ut omnes qui eius implorant auxilium petitionis suae salutarem consequantur affectum per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum'.

The *Te Deum* with a Versicle came at the end of Mattins on most festivals, and on Sundays except in Advent and from Septuagesima to Easter. According to the Sarum Consuetudinary it was not said on the festivals of St. Petronilla (31 May), St. Bertinus (5 Sept.), St. Tecla (23 Sept.)<sup>1</sup>, and St. Romanus (23 Oct.), (Frere's *Use of Sarum*, I. 197). These are the festivals mentioned in the Rule at the bottom of p. 20. The omission is only specified in this Kalendar under the last two of the four saints' days.

Liturgical notes referring to services other than Mattins are:—*O Sapientia*, which is on p. 46 set against 16 December. It is the first of the great Os<sup>2</sup> of Advent and was sung at Vespers as Antiphon to the *Magnificat*, on that day. The Antiphon ran, 'O Sapientia, quae ex ore Altissimi prodiisti, attingens a fine usque ad finem, fortiter suaviterque disponens omnia: veni ad docendum nos

<sup>1</sup> The substitution in Wilkins' *Concilia*, I. 678 of Ceda, St. Chad, in the place of Tecla is thought by Dr. Frere to be due to a mistaken reading of a MS.

<sup>2</sup> On the great Os, originally seven, but afterwards increased to eight, nine, and eventually to as many as eighteen, see Everard Green in *Archæologia*, vol. xlix, pp. 219–242. The seven were *O Sapientia*, *O Adonaī*, *O Radix Jesse*, *O Clavis David*, *O Oriens*, *O Rex Gentium*, *O Emanuel*. Beginning on 16 December there would be nine days including St. Thomas' Day before Christmas. Accordingly in the *Sarum Breviary* (ed. Procter and Wordsworth, I. civ–civi) we find nine Os, including *O Virgo*, and *O Thoma Didime*. The original seven, which alone are known to Durandus (VI. xi. 4, 5) who says much in this connexion on the number seven, are all addressed to Our Lord.



viam prudentiae.' Against the 16th December some Sarum Calendars have, 'Hic incipit O Sapientia, nullae deinceps fiant preces ad vespertas.' This was the day on which Dr. Parr said you should begin to eat mincepies.

*Missa in capitulo.* 'Missa in capitulo.' The liturgical note on p. 31 against the Octave of St. Laurence (17 August). Among the various meanings of 'capitulum' are the following which have all been used in connexion with the explanation of the phrase. (1) The 'chevet' or top part of the church, beyond the high altar, the original meeting place of the Canons of a church. (2) The corporation of clergy meeting there, 'the Chapter.' (3) Their place of meeting when it ceased to be held in the 'chevet', the chapter-house. (4) A chapter or division of a book.

Mr. Dickinson<sup>1</sup> thought that 'missa in capitulo', using the word in sense (1), was a mass said behind the high altar, at one of the altars in that part of the church. Dr. Frere thinks it a mass said before the Canons in chapter, a chapter mass. Canon Wordsworth with Mr. Procter once thought it meant a mass in the chapter-house, but now accepts Dr. Frere's interpretation. An eminent liturgiologist suggests that the phrase denotes not the place or circumstance of the mass, but the time at which it was celebrated, namely at Prime, when a Capitulum in sense (4) is read, either 'Regi seculorum immortali invisibili soli Deo honor et gloria in secula seculorum, Amen' (Tymoth. j.), or 'Domine, miserere nostri : te enim expectavimus : esto brachium nostrum in mane : et salus nostra in tempore tribulationis' (Esaiæ xxxiij.) or 'Pacem et veritatem diligit, ait Dominus omnipotens' (Zachariae viij.).

The use of 'missa capitularis' as a synonym for 'missa in capitulo' seems to support the second interpretation, but in favour of the last is the circumstance that this mass was certainly said after Prime, of which this Capitulum was a characteristic element. Chapter-houses do not seem to have had, as a rule, altars in them, so that interpretation may be dismissed. It seems also to have been said sometimes at one altar and sometimes at another, even at the High altar as always at Durham and sometimes at Wells.<sup>2</sup> It was said before High Mass, and, if a passage from an Exeter Ordinale of 1337 quoted by Wordsworth<sup>3</sup> may be trusted, it was said 'in capitulo, id est post capitulum ante terciam', which is exactly the view of the anonymous interpreter. It was a secondary mass, said at an unusual time, owing to High Mass being appropriated by some higher festival. St. Laurence's Octave occurred within the Octave of the Assumption of St. Mary, which would claim the High Mass of the day; and St. Laurence's Mass would be said at the time of the reading of the chapter at Prime. Canon Wordsworth has collected many references in the books cited in the notes. In the *Sanctorale* (*Sarum Breviary*, ed. Procter and Wordsworth, III. 708) occurs the instruction of which the entry in the Kalendar is an abridgement, 'Quandocunque Octava sancti Laurentii etiam si in Dominica contigerit, fiat inde tantum Memoria cum Missa in capitulo.' Whenever the Octave of St. Laurence falls, if it be even on a Sunday, there is to be only a Memory of him with a secondary mass. The 'plenum servitum fiet de sancta Maria', the High Mass will be that for St. Mary. There is the same rule (ib. 39) for the Octave of St. Andrew, which falls on the vigil of the Conception of St. Mary, when also Missa in capitulo is prescribed for St. Andrew.

<sup>1</sup> *Sarum Missal*, Burntisland edition, p. vii, note n.

<sup>2</sup> Wordsworth's *Notes on Mediæval Services*, 189, n.

<sup>3</sup> *Tracts of Clement Maydeston* (Henry Bradshaw Society), p. 208.



VII. Vigils. The Eves of St. John Baptist, of Saints Peter and Paul, of St. James, of St. Laurence, of The Assumption, of St. Matthew, of Saints Simon and Jude, of All Saints, of St. Andrew, and of St. Thomas the Apostle are marked in this Kalendar as Vigils. This does not exactly correspond with the Nota at the bottom of page 24, or with the version of the same in the 'Comptus Manualis Parvus' given in Wordsworth's *Directorium Sacerdotum*, II. 614. The former gives only seven including the eve of St. Barnabas and omitting the eves of St. John Baptist, St. Laurence, the Assumption and All Saints. The latter gives twelve adding St. Paul, Christmas, St. Mark's Day<sup>1</sup> (which is a fast but not a vigil), and Whit-Sunday which, as a moveable feast, the Kalendar could not indicate. The days before St. Matthias and the Annunciation are also marked in Sarum Kalendars as Vigils, but not the day before the Conversion of St. Paul.

VIII. The object of the construction of this Kalendar was to provide for the convenient arrangement of the obits, so that the College might know on each day whether a benefactor had to be commemorated, the nature of his benefaction, and in some cases the nature of the commemoration. Particulars of the benefactors and their benefactions are given in the Historical Notes.

IX. The average number of hours in the day and night during the month in England is given at the bottom of the first page of each month in the Kalendar. These for December are 6 and 18, for January and November 8 and 16, for February and October 10 and 14, for March and September 12 and 12, for April and August 14 and 10 (the scribe in August gives by mistake the hours of the day as 12), for May and July 16 and 8, for June 18 and 6.

X. The date of the sun's entry into the various signs of the Zodiac is given in the Kalendar. Into Aquarius on 18 January, into Pisces on 15 February, into Aries on 18 March, into Taurus on 17 April, into Gemini on 18 May, into Cancer on 17 June, into Leo on 18 July, into Virgo on 18 August, into Libra on 17 September, into Scorpio on 18 October, into Sagittarius on 17 November, into Capricornus on 18 December. These are, in each case, some days later in the month than the dates given in the Kalendar prefixed to the *Sanctorale* in *Fasciculus III* of Procter and Wordsworth's edition of the *Sarum Breviary*. But they correspond to the dates given by Hampson in his glossary from the early Kalendars which he prints.

XI. The days on which day and night are equal, and the longest and shortest days of the year are given in the Kalendar. 'Equinoctium vernale' on 21 March, 'Solsticium estivale' on 20 June, 'Equinoctium autumpnale' on 20 September, 'Solsticium yemale' on 19 December. There is some variety in the days given for these events in different Kalendars. They are nowadays generally regarded as falling on the twenty-first day in each of the four months.

XII. Chronological notes not falling under any of the above categories are:—  
February 21, *temp⁹ finit⁹*. The end of winter and the beginning of spring.

<sup>1</sup> For St. Mark's Day see below, p. xxxii, n. 1.



We should have expected the same information for the other seasons, but we do not get it.

February 21, *Ultima quadragesimæ*, the latest day on which Lent can begin. This note is repeated on March 14. Mr. H. A. Wilson ingeniously suggests that in the former place *vlta* · *xl* is a mistake of the scribe for *vlta* *lx*, *ultima Septuagesimæ*, the last day on which Septuagesima Sunday can fall. March 14 is the latest day on which the first Sunday in Lent can fall. These Sundays fall on those days when Easter Sunday falls on 25 April.

February 24. *Locus bissextri*, the place where the day is intercalated in leap-year. In leap-years one day had to be added somewhere in the Kalendar. We add a twenty-ninth day at the end of February. The old way was to count the sixth day before the Kalends of March twice over (*bis sextus*). This day is the 24th of February, and the festival of St. Matthias. As there were thus in the old Kalendar in leap-year two sixth days before the Kalends of March, they kept the saint's day on that which really was the sixth day before the Kalends of March, i.e. the later of the two. As we add on the day at the end of the month, we do not disturb the 24th, which still continues St. Matthias Day. The Roman Church, keeping to the old form of Kalendar, keeps it on the day which we in leap-year call the 25th. The English use was sanctioned by Abp. Sancroft in an Injunction dated 5 Feb., 1683. See Wheatley, *A Rational Illustration of the Book of Common Prayer*, V. xxviii. 5. p. 247, ed. 1845, who quotes *Micrologus* (cap. 47), about 1080, as stating that it was then the custom to keep it on the day following the Vigil, and not on the second repetition of the sixth day before the Kalends of March. See also Wordsworth, *Directorium Sacerdotum* (Henry Bradshaw Society), ii. 698.

March 1. *Hic mutantur concurrentes*. Here the concurrents are changed. Concurrent meant originally the day over the fifty-two weeks which makes up with them the solar year. There are in leap-year two concurrents. From this original use, inasmuch as these days produce the difference of the weekdays which fall on the same day of the month in successive years, the word came to be used as defined by Bede (*De Tempor. Rat.* ch. 51; as quoted by Butcher, *The Ecclesiastical Calendar*, p. 83), 'the number 1 to 7 which denotes the day of the week on which the 24th of March falls.' As there are seven weekdays on one of which this day must fall, these concurrents correspond to the Sunday Letters 1 to F, 2 to E, 3 to D, 4 to C, 5 to B, 6 to A, 7 to G. The change in each year of the concurrents took place on the first of March. The change of the Sunday letter took place on the first of January.

March 11. *Claves paschæ*, the Keys of Easter. April 14. *Claves rogationum*, the Keys of Rogation Sunday. April 28. *Claves pentecostes*, the Keys of Whit-Sunday. The Claves marked in this Kalendar, more properly called 'Sedes Clavium', are the days from which you count forward in order to find the days of the month on which Septuagesima, the First Sunday in Lent, Easter Day, Rogation Sunday (the fifth Sunday after Easter) and Whit-Sunday fall. These are:—

January 6, } not noted in this Kalendar.<sup>1</sup>  
January 27,

<sup>1</sup> It is not unlikely that the Q on 7 January on the first page of the Kalendar was originally followed by 'Claves xl' (i.e. Claves quadragesimæ, or of the first Sunday in Lent) in red. These words



March 10, by mistake the 'Claves Paschae' is put on March 11.

April 14.

April 28.

The Claves, properly so called, are the numbers which, when added to the 'Sedes Clavium', give a day which falls within the week preceding the Sunday in question.

There are nineteen possible Claves depending upon the position of the year in the Lunar Cycle, which position is given by the golden number for the year.

The paschal Full Moon falls in the old Kalendars on one of the nineteen days. On which of these days it falls depends upon the position of the year in the Lunar Cycle. In the first year of a Lunar Cycle, for instance, the paschal Full Moon falls on the 5th of April and Easter Day on the Sunday in the Week following that day. The 'Sedes Clavis Paschae' being 10 March, the Clavis or number to be added in that year is 26, the number of days that 5 April is after 10 March. By making these calculations for each year of the cycle we get the following table giving the Claves for each year of the cycle:—

I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.	XIV.
26	15	34	23	12	31	20	39	28	17	36	25	14	33
XV.	XVI.	XVII.	XVIII.	XIX.									
22	11	30	19	38									

where the upper row gives the position of the year in the Lunar Cycle indicated by the so-called golden number, and the lower row gives the Clavis for the year.

The Claves in the successive years of the Cycle are determined as follows. The first is produced by adding the number of the days of the week, 7, to the number of the years of the Cycle, 19; the result being 26. Those that follow are obtained by adding 19 in each case to its predecessor and, if the total is more than 40, subtracting 30. So the Clavis of the second year is  $26 + 19 - 30 = 45 - 30 = 15$ . And so on.

March 21. *Primum Pascha*, the earliest day on which Easter can fall. The scribe has here made a mistake.<sup>1</sup> He should have put this note against the 22nd.

April 25. *Ultimum Pascha*, the latest day on which Easter can fall.

April 28. *Prim<sup>9</sup> dies ascensionis*. The earliest day on which Ascension Day can fall. This again is by mistake put two days too early. When Easter Day falls on 22 March, Ascension Day falls on 30 April.

July 14. *Dies canicularis incipiunt hic*. The Dog Days begin here.

September 5. *Hic finiunt dies canicularis*. Here end the Dog Days.

The Dog Days begin on July 14 and end on Sept. 5. So in this and in most Sarum Kalendars. Other accounts make them begin on 20 July and end on 6 August. In modern almanacs the Dog Days last from 3 July to 13 September.

XIII. The feasts which are by all means to be kept, and those on which women are to refrain from their special works.

There are two classes of notes, one or other of which occurs on nearly every have, however, wholly disappeared. Here, as on March 10, the 'Sedes Clavium' has been moved on a day.

<sup>1</sup> Such mistakes are not unusual. In the *Missal of Robert of Jumièges* (Henry Bradshaw Society) and in the *Leofric Missal* (ed. Warren) the Ultimum Pascha is placed on 24 instead of on 25 April. This note was given me by the lamented Bishop Dowden of Edinburgh.



page of the Kalendar. One indicates which of the feasts which occur on the page are *omnino tenenda*, in any case to be observed, even if the rest have to be neglected. The other states on which feasts women are to abstain from their ordinary occupations *ab operibus seminarum*.

These directions seem to spring from some movement in favour of requiring on feast days an observance such as had been from the earliest Christian times required on the Lord's Day or Sunday. As early as the time of Constantine it was provided that 'Omnes iudices, urbanaeque plebes et cunctarum artium officia venerabili die solis quiescant', but the cultivation of the land was permitted. The Emperor Leo regarded Constantine's edict as too lax, and enjoined absolute rest from labour. Such strictness, of course, overdid itself, and exceptions had to be made. Three occasions for carrying things from place to place were sanctioned, (1) in war time, (2) provisions, (3) a dead body to its funeral. These appear in a Capitulary of Charlemagne, promulgated it would seem at Aix-la-Chapelle in 789, and frequently repeated afterwards. The same Capitulary specifies the works women were not to do on Sundays, which are probably those referred to in the notes to this Kalendar. 'Item feminae opera textilia non faciant nec capulent vestitos nec consucent vel acupicile faciant; nec lanam carpere, nec linum battere nec in publico vestimenta lavare nec berbices tondere habeant licitum.' 'Moreover let women not do works of weaving, nor cut out dresses, nor sew, nor do embroidery, nor let them think it lawful to pluck wool, nor to beat flax, nor in public to wash clothes, nor to shear sheep.' But, as Pelliccia says, all these laws together cannot abolish the ancient custom of doing work in the country when some necessity requires it. Even the 'omnino tenenda' was by the fourteenth century rather a counsel of perfection.

I have found the notes 'omnino tenenda' in several Sarum Kalendars, and they are also in the Kalendar prefixed to the York Missal as edited by Dr. Henderson. But, so far as I have been able to discover, this Kalendar is one of two only which possess *prima manu* the notes 'Ab operibus seminarum'.<sup>1</sup> The word to be supplied after 'ab operibus seminarum' is 'ferienda', 'holiday is to be kept'. The word occurs in this connexion in a list of 'Ista festa' in a Hereford Missal written about 1350, in the possession of Mr. Dewick, the Treasurer of the Henry Bradshaw Society. The list is as follows:—

'Ista festa ferienda sunt ab operibus mul' (i. e. mulierum) 'Dies Sancti Benedicti, Dies Sancti Leonardi abbatis, Dies Sancte Agnetis, Dies Sancte Margarete virginis, Dies Sancte Agatiae, Dies Sancte Lucie, Dies Sancte Cecilie'.

All these with many others are mentioned in the notes 'Ab op. fe.' in the Kalendar, except Saint Margaret, who probably should have had 'ab operibus seminarum' inserted before her name at the bottom of page 27.<sup>2</sup>

<sup>1</sup> Dr. Frere has seen the phrase elsewhere, he thinks recently in a Kalendar at Cambridge, but cannot refer me to the place. He was so good as to refer me to Mr. Langton Brown for the Hereford Antiphonary, but the notes, as appears in the next note, are not *prima manu*. See Appendix C.

<sup>2</sup> In a Hereford MS. noted Breviary or Antiphonary belonging to the Dean and Chapter of Hereford (somewhere about 1265) Mr. Brown informs me that a later hand has added in black ink marks of three kinds to various feast days in the Kalendar, which originally contained no distinction of feasts except that of black and red letter. The mark 'fe' is affixed to the days of Benedict, Margaret, Anne, Leonard, Edmund the King, Cecilia, Lucy and Silvester. The leaf containing January and February is lost, which accounts for the omission of Agnes and Agatha, which are in the list in Mr. Dewick's missal. Of those marked in the Antiphonary but not in Mr. Dewick's list, King Edmund is in the Queen's Kalendar among the ab op. te., but not Anne nor Silvester. See also Appendix C.



At the end of the 'Constitutiones Walteri de Cantelupo episcopi promulgatae in crastino S. Iacobi Apostoli anno Domini MCCXL', for which the chief MS. authorities are MS. Cotton Claudius A. VIII. fol. 209 b, and a MS. belonging to a Bishop (Tanner?) of St Asaph, among a number of Liturgical memoranda (in Wilkins, *Concilia*, Vol. I, p. 677) occurs a long list of 'festa ferianda ex toto in episcopatu Wigorniae'.<sup>1</sup> This includes all the 'Omниno tenenda' mentioned in this Kalendar except S. Iohannis ante portam Latinam, Translatio S. Edmundi, S. Barnabae (of which, however, the reference in this Kalendar is doubtful), Decollatio S. Iohannis bapt., Commemoratio Animarum, and S. Edmundi Archiep. All these except the doubtful St. Barnabas seem to have been introduced between 1240 and the date of this Kalendar. It includes also Dies Paschae cum duobus diebus, Ascensio Domini, Dies Pentecostes cum duobus diebus, Omnes dies dominici, Festum cuiuslibet ecclesiae, Dedicatio ecclesiae, which as moveable feasts would not occur in it, Depositio S. Wlstani, and Depositio S. Oswaldi, which were special Worcester feasts.

Next to this comes:—'Haec sunt ferianda in omnibus, praeterquam in carucis, S. Vincentii Martyris, S. Iohannis ante Portam Latinam, praeterquam in cantibus; S. Leonardi abbatis, S. Clementis papae et martyris, Translatio S. Oswaldi episcopi, S. Catherinae virginis et martyris.'

'Haec sunt ferianda ab operibus mulierum tantum: videlicet S. Agnetis virginis et martyris, S. Margaretae virginis et martyris, S. Luciae virginis, S. Agathae virginis et martyris.'

'In carucis' probably refers to the exceptions above mentioned of carrying things from place to place. I have no explanation of 'in cantibus'.

XIV. It has been thought well to collect together here some account of the various rules and notes given in the Kalendar at the bottom of some of the pages. They are probably derived from some 'Computus Manualis', such as that printed in the second volume of Maydeston's *Directorium Sacerdotum*, edited by Prebendary Wordsworth for the Henry Bradshaw Society, or that which he describes in pp. 107-94 of his *Ancient Kalendar of the University of Oxford* (O. H. S., xlv). They were collections of mnemonic lines, to help the memory; and supply rules which have more or less connexion with the Kalendar.

The notes at the bottom of page 1 give the rules and mnemonics for determining the date of Septuagesima, the first Sunday in Lent, Easter, Rogation Sunday, and Whit-Sunday, if the days on which the moon is new, that is if the golden number of the year, are known.

Count ten days from the first new moon after the Epiphany, and on the first Saturday thereafter the church will give up singing Alleluia (i. e. will be the day before Septuagesima Sunday). If the tenth day fall on a Saturday, that will be the day of ceasing to sing Alleluia.

Count two days from the second new moon after the Epiphany, and the first Sunday thereafter will be the first Sunday in Lent.

<sup>1</sup> There is a similar, but not identical, list of 'festa omnino ferianda in episcopatu Hereford.' in the Hereford missal belonging to Mr. Dewick mentioned above.



Count fourteen days after the third new moon after Epiphany, and the first Sunday thereafter will be Easter Day.

Count twenty days after the fourth new moon after Epiphany, and the first Sunday thereafter will be Rogation Sunday, the fifth Sunday after Easter.

Count four days after the fifth new moon after the Epiphany, and the first Sunday thereafter will be Whit-Sunday.

The first hexameter line gives you the number of days you must count after the successive new moons to reach the desired festival: (1) twice five, (2) two, (3) twice seven, (4) twice ten, (5) four.

The second hexameter informs you that if this reckoning brings you to the day of the week on which the holy day falls, that will be the desired day.

It would of course have been easier, first to determine Easter and work backwards and forwards from it; but in the absence of almanacs there was an advantage in a rule which enabled you always to calculate forwards. The date of each new moon was given for the year by the golden numbers for the year, which are given in the first column of the Kalendar. See also Appendix B, III.

The rules at the end of February (p. 8) give (1) the account of 'bissexturn', (2) the days on which the four seasons were reputed to begin.

(1) For 'Locus bissexturn' see above, p. xxvi. The lines also inform you that a leap-year comes when the number of the year is divisible by four. To correct the error caused by the circumstance that the length of the solar year is not exactly  $365\frac{1}{4}$  days, the last year of a century is only a leap-year if the number of the century is divisible by four. So 1900 is not a leap-year, but 2000 is.

The lines as to 'bissexturn' are taken from the 'Computus Manualis' (Wordsworth, *Anc. Kal.*, p. 162).

(2) The days for the beginning of the seasons given in the second rule are:—  
Winter, St. Clement, 23 November.

Spring, the chair of St. Peter Barjona ('son of Jonas'), 22 February. This Kalendar gives the end of Winter on the previous day.

Summer, St. Urban, 25 May.

Autumn, St. Symphorianus, 22 August.

Another form of the lines is:—

Dat Clemens hyemem: dat Petrus ver Cathedratus,

Estuat Urbanus: autumnat Bartholomeus.

The last word transfers the last date to 24 August. Symphorianus is not found in this Kalendar. He shares his day with Timotheus, and in some Kalendars with Ypolitus. His day is the Octave of the Assumption B. V. M., which would, of course, oust him.

The note at the bottom of page 11, the third page of March, gives the days on which the equinoxes fall:—

Day remains equal to night on the feast of Benedict.

On the feast of Matthew then is night equal to day.

The days are respectively 21 March and 21 September. The Kalendar gives the autumnal equinox on the 20th, the Vigil of St. Matthew. I do not find these lines in any of the 'Computi' I have seen.



The note on page 13 is a Latin form of the lines beginning '30 days have September'. A more usual form is:—

Junius Aprilis September et ipse November  
Dant triginta dies: reliquis superadditur unus.  
De quorum numero Februarius excipiatur,  
Namque quater septem fertur habere dies.  
Sed cum bissexus fuerit superadditur unus.

Just above this against 8 April is another rule as to feasts without rulers of the choir, which is probably only placed there because there was no room below.

All the feasts without rulers of the choir from the Octave of Easter to Pentecost (Whit-Sunday), have double Invitatory.

Compare the rubric to Saint Tyburcius' and Valerianus' day (14 April), *Sarum Breviary* (ed. Procter and Wordsworth) III. 255: 'Et notandum est quod omnia festa trium lectionum sine regimine chori ab Octavis Paschae usque ad Octavas Penthecostes habent Invitatorium duplex.' Of course no feast in Easter-tide had more than three lessons.

For rulers of the choir see above, p. xxi, and for double Invitatory p. xxii.

The Rule on page 20 gives the saints' days which were to be celebrated 'with a Nocturn' as:—St. Bertinus, 5 Sept.; St. Tecla, 23 Sept.; St. Romanus, 9 August; St. Petronilla, 31 May.

In the Pie the days which were to be celebrated 'with Nocturn' are:—St Julian 27 Jan., St. Agnes 28 Jan., St. Batildis 30 Jan., St. Bridget 1 Feb., St. Blaise 3 Feb., St. Scolastica 10 Feb.; which might fall before Septuagesima, St. Cristina 24 July, St. Romanus 23 Oct., St. Quintin 31 Oct., and all 'festa Trium Lectionum sine regimine chori' which occurred between Septuagesima and Ash Wednesday (Wordsworth, *Directorium Sacerdotum*, ii. 710 and General Index).

The festivals<sup>1</sup> ordered in this Kalendar to be celebrated 'cum Nocturno' are:—

Saint Petronilla	31 May
Saint Etheldreda	23 June
Saint Leo	28 June
Saint Cristina	24 July
Saint Romanus	9 August
Saint Eusebius	14 August
Saints Timothy and Apollinaris	23 August
Saint Tecla	23 September
Saint Romanus	23 October
Saint Quintin	31 October

These lists throw little light on what Con in the hexameter stands for. It is, however, made clear in a version of the lines in William de Cantilupe's *Worcester*

<sup>1</sup> Dr. Frere thinks that the order that a festival is to be celebrated 'cum Nocturno' is an indication that although you might suppose that there would be no special lessons and psalms for the saint, because the day is a Vigil or something of the sort, yet nevertheless there are.

\* These are all Vigils or Octaves, and yet have festival Nocturns.



*Constitutions*, which, probably by a misreading, substitutes St. Chad for Tecla (Wilkins' *Concilia*, i. 678) :

Bertinus, Ceda, Romanus *cum* Petronilla  
Psalmis nocturnis dant sua festa coli.

The Rule at the bottom of page 24, at the end of June, fixes the Solstices for the tenth day before

- (1) Christmas, i. e. 16 December.
- (2) St. John's Day, i. e. 15 June.

In the Kalendar itself, however, the Summer Solstice is placed on 20 June, and the Winter one on 19 December, and so for the Summer Solstice the Oxford Kalendar at Trinity College, Cambridge, printed by Wordsworth (*Ancient Oxford Kalendar*, p. xix).

The Bedel's Kalendar (ib. p. 51) gives it on 13 June, and the Winter Solstice on 12 December (ib. p. 57).

The two of the Kalandars printed by Hampson (*Med. Æv. Kal.*, i, pp. 427, 433, 440, 446) which give the solstices, put the Summer Solstice on the 20th June and the Winter one on 21 December.

The Note following the above Rule gives, it would seem, only the beginning of a list of saints' days which are preceded by Vigils on which fasting was prescribed. The whole list, as given by the 'Comptus Manualis Parvus' (Wordsworth, *Directorium Sacerdotum*, ii. 614), runs :—

Petrus et Andreas, Paulus cum Simone Iudas  
Ut ieiunemus nos admonet, atque Matheus,  
Nat. Domini, Penteque, Iohann. Lau. Sumptio Sancta.  
Sed cum predictis addes Sanctos simul Omnes,  
Horum vigiliis ieiunes, luceque Marci.

This leaves out Thomas, Barnabas and James, who are included in our distich.

The Vigils marked in the Kalendar itself are those before the Nativity of St. John Baptist, St. Peter and St. Paul, St. James, St. Laurence, The Assumption of the Virgin, St. Matthew, St. Simon and St. Jude, All Saints, St. Andrew, and St. Thomas. St. Mark's Day<sup>1</sup> was curiously enough regarded as a Fast day, and called 'Litania Major'.

The first Rule at the bottom of page 30 states that Advent Sunday is either on St. Andrew's Day or on the Sunday ('lux domini, prima feria') nearest to it. The days on which Advent Sunday can fall range from 27 November, if Christmas Day falls on a Sunday, to 3 December, if Christmas Day falls on a Monday. A Sunday falling on any of these days cannot be more than three days from St. Andrew's Day, and so is nearer thereto than any other Sunday.

The second Rule, that for the days on which it is lawful to marry, is an

<sup>1</sup> Dr. Frere tells me it was the old Roman Rogation Day. The late Bishop Dowden informed me that St. Mark's Day does not appear in the west much before the ninth century, while the Litanies were in possession long before. Dr. Wickham Legg agrees, and traces the origin of the celebrations of the day back to Pagan times. So Hampson (s. v.) and Duchesne, *Origines du Culte Chrétien*, VIII, § 3, 9° (p. 276, ed. 1889, p. 288, ed. 1902), who identifies it with the Robigalia of Pagan Rome. I owe this reference to Mr. H. A. Wilson.



abbreviated statement of the Rule given in the 'Compositus Manualis Parvus' of 1525 (*Directorium Sacerdotum*, ii. 615):—

Aduentus Domini, Sep., Ro., sponsalia demit.  
Post octa. Epi. Pas. Pente, tunc illa resumit.

According to this you may not marry between Advent and the Octave of the Epiphany, between Septuagesima and the Octave of Easter, between Rogation Monday and the Octave of Pentecost.

In the Rule in the Calendar:—

'Aspiciens' is Advent Sunday, so called from 'Aspiciens a longe ecce video Dei potentiam venientem', the beginning of the Respond after the first lesson in the first Nocturn at Mattins.

'Veterem' is the Octave of the Epiphany, from the beginning of the first Antiphon at Lauds, 'Veterem hominem renovans Salvator venit ad baptismum.'

'Circum' is Septuagesima, from the beginning of the Introit of the Mass on that day, 'Circumdecenter me gemitus mortis.'

'Quasi' is the Octave of Easter, from the beginning of the Introit at the Mass of that Sunday, 'Quasi modo geniti infantes.'

'Quis' is Rogation Monday, from the words 'Quis vestrum habebit amicum', which occur at the beginning of the Gospel for the day, where they follow the usual formula, 'In illo tempore dixit Jesus discipulis suis.'

'Benedicta' is the Octave of Whit-Sunday, from the beginning of the Introit at Mass on that day, 'Benedicta sit Sancta Trinitas atque indivisa Unitas.'

See the rubric at the beginning of the 'Ordo Sponsalium' in Dickinson's *Sarum Missal*, col. 829\*.

The lines at the bottom of page 36 give the Ember days. 'Crux' is Holy Cross Day (14 September), 'Lucia' is Saint Lucy's Day (13 December), 'Cineres' is Ash Wednesday, 'Charismata dia' is Whit-Sunday from the divine gifts bestowed on that day. The Wednesday ('quarta feria') after each of these days is the first of the Ember days, the others being the following Friday and Saturday.

'Angaria' (*dryapeiō* used in Matt. v. 41, 'shall compel thee to go a mile') is said by Hampson, ii. 14, to be in the Civil Law an obligation to provide post-horses, and by Mabillon to be used by the Germans for taxes, which, he says, they pay at the four seasons, which are supposed to get their name from thence.

Another form of the mnemonic is given in the February page of the Kalendar prefixed to the Cambridge Edition of the *Sarum Breviary*, Fasciculus I, ed. Procter and Wordsworth:—

Post Cineres, Pneuma, post Crucem, postque Luciam,  
Mercurii Veneris Sabbato ieunia fient.

The Rule at the end of the Calendar gives the length of the year, three hundred, three score and five days, six hours; and adds 'write no more for yourself with a pen', or, 'O my pen!'

I may close this introduction with that portion of one of Wyclif's English Works which deals with the 'ordynal of salisbury'. The full title of the treatise is 'Of feyned contemplatif lif, of song, of þe ordynal of salisbury, & of bodely almes



& worldly bysynes of prestis; hou bi þes soure þe fend lettij hem for prechynge of þe gospel'.

Wyclif, though not a member of the foundation of the College, paid visits of some length to the College on more than one occasion, and had among its members many sympathisers, especially Nicholas of Hereford, who translated for him into English the larger part of the Old Testament. He had also for a short time a young namesake, who may have been a relative, among the 'poor boys of the College'.

The passage is quoted by Canon Wordsworth (*Tracts of Clement Maydeston*, Henry Bradshaw Society, xv), and by Dr. Frere (*Use of Sarum*, II. xxii), having apparently been first unearthed by Dr. Christopher Wordsworth (*Ecclesiastical Biography* (ed. 1853), i. 315, n.). It is here given in full from *The English Works of Wyclif*, published by the Early English Text Society, pp. 192, foll.

¶ Also þe ordynalle of salisbury lettij moche prechynge of þe gospel; for folis chargen þat more þan þe maundementis of god & to studie & teche *christis* gospel; for ȝif a man faile in his ordynale men holden þat grete synne & reprouen hym þer-of faste, but ȝif a preste breke þe hestis of god men chargen þat litel or nouȝt; & so ȝif prestis seyn here matynes, masse & euensong afir salisbury vss, þei hem self & ȝopere men demen it is ynowȝ, þouȝ þei neijer preche ne teche þe hestis of god & þe gospel. & þus þei wenien ȝat it is ynowȝ to fulfile synful mennus ordynauunce & to leue þe riȝtfullest ordynauunce of god þat he chargid prestis to performe. but, lord, what was prestis office ordeyned bi god before þat salisbury vss was maad of proud prestis, coueitous, lecherous & dronkelewe<sup>2</sup>? where god þat dampneþ alle ydernesse chargid hem not at þe full wiþ þe beste occupacion for hem self & ȝopere men? hou doren synful folis chargen *christis* prestis wiþ so moche nouelrie, & euermore cloute<sup>3</sup> more to, þat þei may not frely do goddis ordynauunce? for þe iewis in þe olde lawe haden not so manye seremonyes of sacrifices ordeyned bi god as prestis han now riȝtis & reulis maade of synful men. And ȝit þe olde lawe in þes charious<sup>4</sup> customes mosten nedes cesse for fredom of *christis* gospel; but þis fredom is more don awei bi þis nouelrie þan bi customes of þe olde lawe; & þus many grete axen where a prest may wiþ-outen dedly synne seie his masse wiþ-outen matynys; & þei demen it dedly synne, a prest to fulfile þe ordynauunce of god in his fredom wiþ-oute nouelrie of synful men, þat lettij prestis fro þe betre occupacion, as ȝif þei demen it dedly synne to leue þe worse þing & take þe betre whaȝne þei may not do boþe to-gidre. & þus, lord, þin owen ordynauunce þat þou madist for þi prestis is holden errorr & distroied for þe sonnyd nouelrie of synful foolis, & in cas of fendis in helle. ¶ But here men moste be war þat vnder colour of þis fredom þei ben betre occupied in þe lawe of god to studie & teche it, & not slouȝ ne ydel in ouermuche sleep & vanyte & ȝoper synnes, for þat is þe fendis panter.<sup>5</sup> ¶ See now þe blyndnesse of þes foolis; þei seyn þat a prest may be excused fro seyngne of masse þat god comaundid him self to þe substance þer-of, so þat he here on. But he schal not be excused but ȝif he seie matynes & euensong him self þat synful men han ordeyned, & þus þei chargen more here owene fyndyngne þan *christis* comaundement. A lord, ȝif alle þe studie & traueile þat men han now abowte salisbury vss wiþ multitude of newe costly portos, antiferers, graelis, & alle ȝopere bokis weren turned in-to makyngne of biblis & in studiyngne & tecchyngne þer-

<sup>2</sup> think.

<sup>3</sup> given to drink.

<sup>4</sup> patch.

<sup>5</sup> burdensome.

<sup>6</sup> snare.



of, hou moche schulde goddis lawe be forþered & knownen & kept, & now *in* so moche it is hyndrid, vnstudied & vnkept. lord, hou schulden riche men ben excused þat costen so moche *in* grete schapellis & costly bokis of *mannus* ordynauunce for fame & nobleie of þe world, & wolen not spende so moche aboue bokis of goddis lawe & for to studie hem & teche hem, siþ þis were wiþ-oute comparison betre on alle siddis & lyȝttere & sykerere. but zit men þat knownen þe fredom of goddis ordynauunce for prestis to be þe beste wiþ grete sorow of herte seyn here matynes, masse & euensong, whanne þei schulden ellis be betre occupied, last þei sclaundren þe sike conscience of here breþeren þat zit knownen not goddis lawe. god bryngē þes prestis to þe fredom to studie holy writh, & lyue þer-after, & teche it oþer men frely, & to preie as long and as moche as god meueþ hem þer-to, & ellis turne to oþere medeful<sup>1</sup> werkis, as *crist* & his apostlis diden; & þat þei ben not constreyned to blabre alle day wiþ tongue & grete criyng, as pies & iaies, þing þat þei knownen not & to peiere<sup>2</sup> here owen soule for defaute of wis deuocion & charite.

<sup>1</sup> meritorious.

<sup>2</sup> injure, make worse.

1794693



## ABBREVIATIONS

THE KALENDAR, like most mediaeval manuscripts, is full of abbreviations. Some of these are effected by the use of letters of the alphabet, some by conventional signs. We shall begin with the latter, the former will follow arranged in alphabetical order.

In the reproduction an attempt has been made to imitate as nearly as may be the abbreviations actually used in the Kalendar. The forms selected have not always been the typical ones or the ones explained in Dictionaries of Abbreviations like those of Chassant or Cappelli.

āā, a horizontal line straight or curved most often stands for m or n. In this instance the superposed line represents two original lines of which the first stood for n, the second for m. āā anima.

The horizontal superposed line is sometimes the sign of abbreviation by contraction: epi episopi, eid eidem, dns dominus, lohe for Johanne.

In the Domesday type instead of superposing the horizontal line over a final vowel the end of the letter is sometimes turned up:  $\mathfrak{a}$  for  $\mathfrak{a}$ ,  $\mathfrak{m}$  for  $\mathfrak{m}$ ,  $\mathfrak{u}$  for  $\mathfrak{u}$ ,  $\mathfrak{w}$  for  $\mathfrak{w}$ , &c.

When the end of the letter is turned up or down it indicates that some termination is omitted, but gives no indication of what the termination is, so *teſi* for 'tenementum, *catenandī* for *catenandum*, p. 57, *eidī* for *eidem*, p. 63, *quōd* for *quondam*, p. 1.

9 at the beginning of a word stands for *cum*, or one of its variations *com*, *con*, *cun*. At the end of a word it stands for *us*, *os*, *ost*, and is often raised up, <sup>p</sup> *post*. Originally the abbreviations at the beginning and end of the word were distinct, but in this *Kalendor* no distinction is observable.

¶, €, final is for is, cōsortf consortis, altarf altaris. Occasionally for as, mrcf marcas, p. 13, and in English for es, Rentf, rentes, Appurteñnc, Appurtenances. On p. 73 *ßfatc* has to be read prefato.

¶ for ser, ſuant, servant, obfue, observe. It is also used in terminations, ſuccesf, ſuccessoribus.

4. B. rum. angloꝝ anglorum. mꝝ martyrum.

**t, t̄, &, & et,** either by itself, or modified **qc, &c., & etiam**, or even in the middle of a word.

g 6 6 9 9 superposed represent r with or without a vowel before or after it. So p pre, Noct<sup>o</sup> Nocturno, Rog<sup>o</sup> Rogeri, vxis uxor, moreo<sup>u</sup>, moreover, e<sup>u</sup>more, evermore.

It is sometimes reduced to ': as *Conusio conversio*.

<sup>\*\*</sup> superposed is also occasionally used for <sup>a</sup>, claudet claudetur, but more often stands for a. quando, quando: so <sup>iii</sup> quarta, while <sup>iiii</sup> is quattuor.



' in a frequently used word merely represents elision. It may stand for any combination of letters. Thus in the Rule at the bottom of p. 1, sabb'o sabbato, all'a alleluia, epyph' epyphaniam, Steph'i Stephani, Ioh'is Iohannis.

It is not always placed between those letters of a word where the elision has taken place, e. g. we find apl'i, apl'is, apl'orum for apostoli, apostolis, apostolorum where we should expect ap'li, ap'lis, ap'lorum; autcl'i avunculi, when we should expect auū'li; seqn's for sequens when we should have expected seq'ns.

When a letter is superposed it implies the omission of some letter between the lower and the superposed letter, q̄ qua, p̄ma prima, iu᷑ juxta.

ꝑ superposed stands for a, quidm̄, apporteñct, or for ra, ēstio crastino.

ȝ final, atq; habȝ, quibȝ, is used for several of the commonest terminations, que, et, us, &c. pȝ stands for patet, p. 47, sȝ for sed, p. 63.

ꝑ an early sign for the number 4, read quattuor.

One of the commonest abbreviations not found at the beginning of a word is cō for cio or cion, relaxaçōnð for relaxacionem or, as we should spell it, relaxationem, p. 10, edificaçōm, p. 14, or edificaçōem, p. 6, or edificaçōem, p. 22, for edificationem, remōçōis for remocionis.

In the Introduction and Notes the sign þ is used for th. It is not an abbreviation, but the Old English letter thorn.



## INDEX OF ABBREVIATIONS<sup>1</sup>

A, Aprilis, p. 13.  
 abb'is, abbatis, p. 2.  
 aia, anima, p. 6.  
 aia, animarum, p. 41.  
 aia, animabus, p. 27.  
 alexad', alexandri, p. 17.  
 aliq', aliquo, p. 14.  
 all'a, alleluia, p. 1.  
 Angl', Anglie, p. 6.  
 anniūsario, anniuersario, p. 20.  
 Annūciacio, Annunciacio, p. 12.  
 Annūciacō, Annunciacio, p. 12.  
 apd, apud, p. 16.  
 apd, apud, p. 47.  
 Aplis, Aprilis, p. 13.  
 apl'i, apostoli, p. 8.  
 apl'is, apostolis, p. 25.  
 Apl'or, Apostolorum, p. 17.  
 appteinc', appurtenances, p. 52.  
 apul', Apuleii, p. 37.  
 ascencōis, ascencionis, p. 16.  
 atq, atque, p. 13.  
 auñcl'i, avunculi, p. 14.

b' might stand for any common word beginning with b. It is used in the Kalendar for baptiste, elsewhere for beatus, baccalaureus, etc.  
 bap', baptiste, p. 32.  
 bapt', baptiste, p. 32.  
 Bar, Bartholomeus, p. 24.  
 bē, beate, p. 5.  
 bñ, bene, p. 86.  
 bñdicti, Benedicti, p. 11.  
 bñfcofēs, benefactores, p. 41.  
 bñfacto', benefactorum, p. 29.  
 bñficijs, beneficiis, p. 4.  
 b'tini, Bertini, p. 33.

c', cuius, p. 88.

camera, camera, p. 34.  
 camas, cameras, p. 4.  
 camay, camerarum, camē, camis, p. 13.  
 canic'ar', caniculares, p. 26.  
 cātarie, cantarie, p. 47.  
 capl'o, capitulo, p. 31.  
 capl'o, capitulo, p. 11.  
 capl'corn', capricornio, p. 47.  
 cent, centum, p. 22.  
 cest'e, cestrie, p. 5.  
 For cf. S', p. 38, see p. 100.  
 chor', chorii, p. 13.  
 chs, chers, p. 87.  
 cistst', cistestrensis, for cicestrensis, of Chichester, p. 13. The full form might be cissacestrensis.  
 claudēf, claudetur, p. 1.  
 co., coopertorio, p. 6.  
 cōf', confessoris, p. 13.  
 coi, communi, p. 47.  
 coll', collegii, p. 26.  
 coll', collegii, p. 46.  
 com', comitatu, p. 20.  
 cōmē', commemoratio, p. 24.  
 comemō, commemoratio, p. 41.  
 cōmemorō, commemoratio, p. 24.  
 con. perhaps a mistake for cum, p. 20.  
 It is cum Petronilla in the *Constitutions* of Bishop William de Cantelupe of Worcester, A. D. 1240, in Wilkins' *Concilia* i. 678 b, who however substitutes Ceda (Chad) for Tecla.  
 conf', confessore, p. 1.  
 conf', confessoris, p. 3.  
 ḡst'xit, construxit, p. 4.  
 ḡtulit, contulit, p. 5.  
 cōsortfque, consortisque, p. 30.  
 cōtul', contulit, p. 1.  
 conūsio, conversio, p. 4.  
 coop', coopertorio, p. 16.  
 crstio, crastino, p. 29.

<sup>1</sup> Some of the more unusual abbreviations in the gothic type are probably mistakes of the scribe, who, as we have seen, was not immaculate. The Domesday print represents the writing of several persons, any of whom may have made mistakes as to the abbreviations they used.



cratēd, crateras, p. 6.

cū, cum, p. 6.

cū, cum, p. 4.

cui<sup>9</sup>, cuius, p. 5.

cuiq, cuius, p. 36.

cuthb'ti, Cuthberti, p. 11.

cy, Cypriano, p. 34.

d' stands for any much used word beginning with d. On page 1 it stands both for duplex and for domini; on page 36 for deum.

d<sup>2</sup>, duplex, p. 13.

ded<sup>t</sup>, dedit, p. 5.

denīo<sup>u</sup>, denariorum, p. 41.

dilcis, dilectis, p. 89.

diūsa, diversa, p. 26.

diūsos, diversos, p. 47.

diūsis, diversis, p. 6.

d'm, deum, p. 35.

d'ms, dominus, p. 13.

dñā, domina, p. 32.

dñē, domine for dominae, p. 6.

dñi, Domini, p. 1.

dñica, dominica, p. 1.

dñō, domino, p. 1.

do~, dominica, p. 12.

doct', doctoris, p. 13.

dup', duplex, p. 1.

dup<sup>t</sup>, duplex, p. 16.

du<sup>t</sup>, duplex, p. 12.

e as a single word stands for est, p. 41.

In a word it may stand for em as valorē for valorem, p. 1, or for en as dēton for Denton on the same page.

ebo<sup>u</sup>=ebor, i. e. eboracensis, p. 4.

eccā, ecclesia, p. 32.

ecc'e, ecclesie for ecclesiae, p. 13.

eccle, ecclesie, p. 11.

ecc'l'e, ecclesie, p. 29.

ecclē, ecclesie, p. 5.

effēm<sup>u</sup>, effectum, p. 106.

eid<sup>t</sup>, eidem, p. 9.

eidm<sup>u</sup>, eidem, p. 6.

ei<sup>9</sup>, ejus, p. 26.

ei<sup>9</sup>d, ei<sup>9</sup>d, ejusdem, in the former case the scribe seems to have forgotten to carry

upwards the tail of the d; p. 5.

eiusd<sup>u</sup>, ejusdem, p. 41.

eiusd', ejusdem, p. 20.

Eliōsinar<sup>f</sup>, Elimosinaris for Eleemosy-  
narie, p. 5.

em̄dacom̄, emendationem, p. 5.

ep̄l, episcopi, p. 3.

ep̄o, episcopo, p. 2.

ep̄o<sup>u</sup>, episcoporum, p. 5.

eqnoctiū, equinoctium, p. 35.

euīg', evangeliste, p. 16.

euen'it, euenir, p. 13.

ex<sup>t</sup>, extra, p. 6.

ex<sup>a</sup>, extra, p. 9.

exco<sup>u</sup>, executionem, p. 13.

f, festum, p. 10.

fā, festa, p. 13.

fausti, Faustini, p. 28.

fēfaz, seminarum, p. 38.

fēfaz, seminarum, p. 25.

fēfarū, seminarum, p. 3.

felic', Felicis, p. 2.

finit<sup>b</sup>, finitur, p. 7.

fīm, festum, p. 1.

fīris, fratris, p. 10.

fīrm, fratrum, p. 26.

fū'it, fuerit, p. 33.

h', hic, p. 9.

h<sup>9</sup>, hujus, p. 104.

H<sup>c</sup>, Hic, p. 33.

hamſtley, Hamsterley, p. 29.

hēm<sup>u</sup>, habemus, p. 10.

hēre, habere, p. 29.

hīm<sup>u</sup>, habemus, p. 5.

hīmōi, hujusmodi, p. 71.

hīnt, habent, p. 13.

hīt, habet, p. 1.

hūi<sup>9</sup>, hujus, p. 1.

hūim<sup>u</sup>, habuimus, p. 10.

hūim<sup>u</sup>, habuimus, p. 6.

hūim<sup>9</sup>, habuimus, p. 9.

i, in, p. 3, but on p. 33 probably for infra,  
cf. p. 6.

Id<sup>9</sup>, Idus, p. 1.

id<sup>t</sup>, idem, p. 5.

idm<sup>u</sup>, idem, p. 29.

ifra, infra, p. 6.

ih'u, IHCOY, Jesu, p. 48.



## INDEX OF ABBREVIATIONS

xli

Innoc', Innocentium, p. 1.  
 in<sup>p</sup>, inter, p. 41.  
 Inuēcō, Inventio, p. 17.  
 Inuit', Invitatorium, p. 1.  
 isti<sup>p</sup>, istius, p. 1.  
 Itē, Item, p. 12.  
 Itm̄, Item, p. 4.  
 Itm̄, Item, p. 22.  
 iūe, iure, p. 104.  
  
 Ja., Jacobus, p. 24.  
 Jōhē, Johanne, p. 1.  
 Jōhis, Johannis, p. 11.  
 Joh'nis, Johannis, p. 30.  
  
 Karlō, Karliolensi, p. 57.  
 KL, Kalendas, p. 1.  
 kl', kalendas, p. 2.  
  
 l', lectiones, p. 11.  
 l'c, lectiones, p. 1.  
 lib̄, libris, p. 27.  
  
 M., Magistri, p. 6.  
 M̄, Magistri, p. 4.  
 m., magistri, p. 5.  
 m', marie, p. 5.  
 m̄, magistri, p. 34.  
 maḡ, magistri, p. 6.  
 magrōl̄, magistrorum, p. 10.  
 mar, martyris, p. 34.  
 mar', Marie, p. 33.  
 Marc', Marcas, p. 32.  
 mrc̄, marcas, p. 13.  
 maxi, Maximi, p. 14.  
 m̄bris, membris, p. 33.  
 m̄cas, marcas, p. 47.  
 m̄, Marie, p. 45.  
 M̄, Medie, p. 34.  
 Mē, Memoria, p. 1.  
 med', medie, p. 20.  
 m̄gni, magni, p. 20.  
 M̄, Magistri, p. 26.  
 mil', millium, p. 39.  
 mili<sup>p</sup>, militis, p. 13.  
 mili', militis, p. 1.  
 m̄la, mala, p. 33.  
 m̄ltis, multis, p. 13.  
 M̄, Magistri, p. 6.  
 m̄d, magistri, p. 31.  
 m̄r, martyris, martyrum, p. 2.  
  
 m̄ri, magistri, p. 1.  
 m̄ri, magistri, p. 22.  
 m̄rb̄, martyribus, p. 17.  
 m̄ris, martyris, p. 16.  
 m̄r̄, martyrum, p. 26.  
 m̄s, marcas, p. 6.  
  
 N', Nonas, p. 1.  
 n̄c, nec, p. 63.  
 nat', nativitate, p. 48.  
 Natis, Nativitas, p. 48.  
 n̄ccia, necessaria, p. 14.  
 n̄, nisi, p. 33.  
 nich', nichil for nihil, p. 6.  
 n̄, nihil, p. 13.  
 n̄nō, necnon, p. 4.  
 No., for November, p. 13.  
 N̄, Nocturno, p. 20.  
 n̄n, non, p. 4.  
 N̄d, Nota, p. 11.  
 nōb̄, nobis, p. 5.  
 nob̄, nobis, p. 26.  
 Noct̄no, Nocturno, p. 20.  
 nōia, nomina, p. 41.  
 n̄st̄, nostre, p. 30.  
 n̄st̄, nostri, p. 29.  
 nūo, numero, p. 109.  
  
 obs'ūādo, observando, p. 20.  
 Oct', Octava, p. 1.  
 oib̄, omnibus, p. 46-7.  
 Oīm, Omnium, p. 41.  
 Oīō, Omnino, p. 1.  
 om̄, omnium, p. 26.  
 Om̄la, Omnia, p. 13.  
 Omib̄, omnibus, p. 6.  
 Omino, Omnino, p. 4.  
 Om̄no, Omnino, p. 12.  
 Om̄ō, Omnino, p. 25.  
 Om̄o, Omnino, p. 22.  
 om̄s, omnes, p. 5.  
 opib̄, operibus, p. 12.  
 orn̄tū, ornamentum, p. 6.  
  
 p, per, p. 2.  
 p̄, pro, p. 23.  
 p̄, post, p. 13.  
 p̄, pour, p. 87.  
 p̄, patet, p. 47.  
 parēt̄, parentum, p. 26.  
 p̄d̄, precii (pretii), p. 73.



p̄d̄cam, predictam, p. 5.  
 p̄d̄ce, predicte, p. 20.  
 p̄d̄ci, predicti, p. 4.  
 p̄dict⁹, predictus, p. 13.  
 p̄ditq̄, perditque, p. 29.  
 pent', pentecosten, p. 13.  
 pentec', pentecoste, p. 16.  
 pet', petri, p. 5.  
 Ph̄e, Philippe, p. 30.  
 pm⁹, primus, p. 9.  
 p̄ma, prima, p. 1.  
 p̄mit⁹, primitus, p. 68.  
 p̄mo, primo, p. 29.  
 p̄mu, primum, p. 11.  
 pinc', pincis, p. 2.  
 pont', pontificis, p. 17.  
 p̄pe, p̄p̄e, pape, erased, p. 3.  
 pplo, populo, p. 107.  
 p̄poſi, prepositi, p. 1.  
 p̄poſiti, prepositi, p. 4.  
 p̄poſiti, prepositi, p. 20.  
 p̄poſi, prepositi, p. 5.  
 p̄poſter, propter, p. 47.  
 p̄sbr̄i, presbiteri, p. 30.  
 p̄ste, prieste, p. 52.  
 p̄st'niſ, prosternit, p. 5.  
 pte, parte, p. 4.  
 p̄thomart', prothomartyris, p. 48.  
 p̄thom̄, prothomartyr, p. 29.  
 p̄tinē, pertinentiis, p. 26.  
 ptis, partis, p. 13.  
 pua, parva, p. 36.  
 pui, parvi, p. 5.  
 purific', purificatio, p. 5.  
 puū, parvum, p. 6.  
 Puyng, Parvyng, p. 32.

q̄nq̄, quinque, p. 1.  
 q̄nt⁹, quintus, p. 41.  
 q̄ntini, quintini, p. 40.  
 quiq̄, quinque, p. 41.  
 q̄ndo, quando, p. 8.  
 q̄, quo, p. 30.  
 quōd, quondam, p. 1.  
 quōdā, quondam, p. 6.  
 quodā, quondam, p. 20.  
 q̄nd, quondam, p. 10.  
 q̄ndā, quondam, p. 20.  
 q̄ndm̄, quondam, p. 6.  
 q̄rta, quarta, p. 5.  
 q̄tuor, quatuor, p. 8.  
 quinq̄, quinque, p. 39.  
 quondā, quondam, p. 4.  
  
 R̄, receptum, p. 57.  
 R̄\*, Regula, p. 8.  
 r̄ctoris, rectoris, p. 13.  
 reg', rege, p. 1; regis, p. 11, 23.  
 reg', regimine, p. 13, 15.  
 Regl̄, Regis, p. 30.  
 regiē, regine, p. 5.  
 reliq̄as, reliquias, p. 6.  
 Resurreccō, Resurrectio, p. 12.  
 reūd̄, reverciones, p. 61.  
 Rob̄i, Roberti, p. 1.  
 rogačōnū, rogacionum, p. 14.  
 Roḡi, Rogeri, p. 5.  
 Roñe, Romane, p. 70.  
 rōñe, ratione, p. 89.  
  
 s, sancti, p. 25.  
 s, solidorum, p. 14.  
 s', Sancta, p. 32. Sancte, p. 3, &c.  
 Sancti, p. 2, &c. Sancto, p. 1, &c.  
 Sanctarum, p. 9, &c. Sanctorum,  
 p. 3, &c.  
 s', secundum, p. 38.  
 s, scilicet, p. 14.  
 s̄, sed, p. 63.  
 sabb'i, sabbati, p. 1.  
 sabb'o, sabbato, p. 1.  
 sađdote, sacerdote, p. 5.  
 sagittār̄, sagittario, p. 43.  
 sap̄ia, sapientia, p. 46.  
 sar', Sarum, p. 34.  
 sbit, subit, p. 5.  
 scd'o, secundo, p. 4.



# INDEX OF ABBREVIATIONS

xlvi

sc̄e, sancte, p. 31.  
 sc̄i, sancti, p. 1.  
 sc̄i, sancti, p. 20.  
 sc̄u, sanctorum, p. 1.  
 sebast', Sebastiani, p. 3.  
 senn', Sennes, p. 28.  
 Sep., September, p. 13.  
 seqn's, sequens, p. 36.  
 seqns, sequens, p. 8.  
 s̄i, sine, p. 13.  
 soc', socii, p. 2.  
 socioq̄, sociorumque, p. 26.  
 solu', solvit, p. 13.  
 spenf, spenser (a butler), p. 52.  
 sp̄s, Spenser, p. 10.  
 sponsal', sponsarium, p. 30.  
 ste, sancte, p. 31.  
 steph'i, Stephani, p. 1.  
 st̄ for s̄i, sine, p. 35. p. 39. In medieval  
     cursive writing there was no difference  
     between n and u; mumm might stand  
     for munim, or several other words.  
 s'uiice, servicie = cerevisie *beer*, p. 41.  
 f̄inte, servante, p. 52.  
 fuic̄, services, p. 52.  
 st̄ptib̄, sumptibus, p. 4.

t̄, triplex, p. 17.  
 t̄c, tunc, p. 33.  
 T'ci⁹, Tertius, p. 37.  
 t̄cia, tertia, p. 33.  
 t̄cij, tertii, p. 30.  
 ten̄, tenemento, p. 36.  
 tened', tenenda, p. 29, &c.  
 tened', tenendum, p. 3, &c.  
 teneda, tenenda, p. 1.  
 tēntū, tenementum, p. 9.  
 tēntū, tenementum, p. 9.  
 theod', Theodulii, p. 17.  
 t̄m, tantum, p. 1.  
 T̄slacio, T̄slačō, Translatio, p. 22.  
 tricen̄, tricentas, p. 22.  
 trip', triplex, p. 45.  
 tripl̄, triplex, p. 8.  
 tripl̄x, triplex, p. 22.  
 tr̄is, terris, p. 27.  
 T̄slao, Translatio, p. 25.  
 t̄sch, très cher, p. 87.  
 t̄ti, tituli, p. 70.  
 t̄tia, tertia, p. 5.

uirg', virginis, p. 5.  
 uirg', virginum, p. 39.  
 usq̄, usque, p. 13.  
 uulnē, vulnere, p. 13.

v̄, vero, p. 88.  
 V̄f, versus, p. 104.  
 vesti⁹, vestimento, p. 5.  
 vg', virginis, p. 3.  
 vig', vigilia, p. 24.  
 vigil', vigilia, p. 23.  
 virg', virginis, p. 3.  
 viz', videlicet, p. 101.  
 vltiā, ultima, p. 7.  
 vñ, unam, p. 6.  
 v'nal', vernal, p. 11.  
 vulgari⁹, vulgariter, p. 14.  
 vx̄, uxoris, p. 46.  
 vx̄is, uxoris, p. 9.  
 vx̄is, uxoris, p. 27.

Westem̄, Westemonasterii, Westminster,  
     p. 46.  
 Willi, Willielmi, p. 13, &c.  
 Willi⁹, Willielmus, p. 46.  
 Willm⁹, Willielmus, p. 13.  
 w̄yn, within, p. 52.

xl, quadragesima, p. 1.  
 xl, quadragesime, p. 7.  
 xl, quadragesimam, p. 6.  
 xl⁹, quadragesime, p. 10.  
 xp̄m, XPICTON, Christum, p. 24.  
 xp̄feri, Christoferi, p. 4.

jere, year, p. 80.  
 jerly, yearly, p. 80.

f̄, prima, p. 29.  
 if̄, secunda, p. 29.  
 ij⁹, duo, p. 31.  
 2̄, duobus, p. 6.  
 iii, tertia, p. 1.  
 iii, iii, quarta, p. 1.  
 iii⁹, quattuor, p. 9.  
 iiiij, octoginta, fourscore, p. 5.  
 q, quattuor, p. 6.  
 q̄, quattuor, p. 4.  
 v̄, quinta, p. 1.  
 vii⁹, septima, p. 1.  
 xx⁹, viginti, p. 1.



LIBER  
OBITUARIUS



[Januari⁹ h̄t dies .] xxxi · luna · xxx ·] **C** p̄ma (dies  
mensis et viii⁹ truncat ut ensis ·)

(iii) **A** **J**anuari⁹. Circūcisio dñi dup⁹. fīm. ix. l'c.



**B** (iii 2') Oct⁹. sc̄i steph'i. Inuit⁹. d⁹. iii. l'c. &c⁹.

(ii) **C** (ii 2') Oct⁹. sc̄i joh'is. Inuit⁹. d⁹. iii. l'c. &c⁹.

**D** (ii 2') Oct⁹. sc̄oꝝ Innoc⁹. Inuit⁹. d⁹. iii. l'c. &c⁹.

(i) **E** (nonas) [Oct⁹. sc̄i thome. M̄e. tīm.] **E** M̄e. de S̄.  
Edwardo reg⁹. & gf⁹.

(viii) **F** (viii Id⁹) Epiphania dñi dup⁹. fīm. ix. l'c.

**G** (vii Id⁹)

Obitus Halwysie de Eglesfeld auie  
Rodi de Eglesfeld Fundatoris isti⁹ Colle



1549 Obitus m̄ri · Johis pantrē quōd p̄pōti hui⁹ Coll⁹ qui cōtul⁹ possessiōēs in  
deton ad valorē iiii⁹ quas obtinuit de dñō Joh̄ne broune milit⁹ & thoma  
everard londoniēs ·

**F** Nor h̄t horas. rvi. dies. viii. **C** Dio tenēda ·  
Circūcisio d⁹. Epiph'ia d⁹ **C** ab operib⁹ feminaz  
per oct⁹. sc̄oꝝ.

[Regula.] Luna p̄ma p⁹ epyp̄h⁹. cōputa decem dies et primo sabb'o claudet all'a.  
Eccl⁹ si decim⁹ dies fuerit die sabb'i eodem die claudetur. Luna. ii. p⁹ epyp̄h⁹.  
cōputa duos dies et in prīa dñica erit xl. Luna. iii. p⁹ epyp̄h⁹. cōputa xiii⁹ dies et  
prīa dñica erit pascha. Luna. iiii. p⁹ epyp̄h⁹. cōputa xii⁹ dies et i prīa dñica erit  
rogaciones. Luna. v. p⁹ epyp̄h⁹. cōputa. viii. dies et i prīa dñica erit penthecost.

Q̄inqz bis inde dias, bis viii septē, bis deca, tetras ·

[Si cadit in lucem dominii numerabis tandem ·]



rv **A** vi Id' **S.** luciani soc' qz eius m̄. **M**ē. t̄m.

v **B** v Id'

**C** iii Id'

rv **D** iii Id'

" **E** ii Id'

**F** Idus. Oct'. epiph'ie. ix. l'c. **M**edie l'c. de **S.** hillario  
epō & gf'.

**G** ix kl' feby. **S.** felic'. in pinc'. epī et m̄. iii. l'c. &c'.

**A** xviii kl' **S.** mauri abb'is et gf'. iii. l'c. &c'.

**C** Ab opibz seminarū. **S.** hillarii.



viii **B** xvii kl' S. marcelli ppc. & m̄. iii. l̄c.

vii **C** xvi kl' S. sulpicii ep̄i et conf̄. iii. l̄c.

**D** xv kl' S. prisce virg'. et m̄. iii. l̄c. Sol i aquario.

xv **E** xliii kl' S. Willstani ep̄i et gs̄. ix. l̄c.

iii **F** xlii kl' S. fabiani et sebastiani m̄. ix. l̄c.

**G** xlii kl' S. agnetis virg'. & m̄. ix. l̄c.

ii **A** xi kl' S. vincentii. m̄. ix. l̄c.

i **B** x kl'.

**F** Dō tenēd'. S. vincentii.

**F** Ab opibz feiārū. S.  
fabiani & sebast'.  
S. agnetis vg'.



**C** viii kl'

[ix] **D** viii kl' conuersio sc̄i pauli . ir . l'c .

**E** vii kl'

[x] **F** vi kl' **S**. Juliani ep̄i et conf̄. Inuit'. d'. iii . l'c . fc'.  
Obitus M. thome langton quondā Wytoniens' ep̄i q̄ suis sūptib̄  
9st̄xit x̄r̄ cām̄as ex pte orientali fñō dedit nobis-

Itm̄ dedit vnā sectā vestimētorū pro sacerdote diacono et subdiacono ēm̄ iij<sup>o</sup>  
cāpis eiusdem secte ēm̄ multis alijs bñficijs / Eodē die obitus dñi xp̄oseri  
baynbrigge nepotis p'dcī dñi thome langton ac olim p'positi hui<sup>o</sup> aule et

[xi] **G** v kl' **S**. agnetis sc̄d'o . Inuit'. d'. iii . l'c . fc' .

postea eboꝝ archiep̄i qui cōtulit nobis pro āia p'dcī dñi thome langton et  
pro āia sua et ꝑ āiābus parentū eorūdē Manerī de baldyngton Sancti  
laurencij ēm̄ multis alijs bñficijs .

**A** iii kl'

[xiii] **B** [iii] kl' **S**. batilb̄is regine nō m̄r . iii . l'c . fc' .

[ii] **C** [ii] kl'

**C** Omino tenēd'. Conūsio . **S**. pauli .



Februari<sup>h</sup> h<sup>t</sup> dies. xxviii. luna. rr<sup>v</sup> **C** Orta sbit morte  
pst' nit t'ria forte.

**D** **F** februar'. S' brigide uirg'. iii. l<sup>c</sup>. f<sup>c</sup>.

**E** iii J<sup>d</sup> purificacio bē marie dup'. f<sup>m</sup>. ix. l<sup>c</sup>.

**E** iii J<sup>d</sup> S' blasii epi et m<sup>r</sup>. Inuit'. d'. iii. l<sup>c</sup>. f<sup>c</sup>.

¶ aia m<sup>r</sup>  
Walt<sup>r</sup> Bell

Obitus dñi Willi de Muskhm<sup>r</sup> Rectoris ecclie scī pet' pui Londōn  
q̄ 9tulit aule regiē iij marcas.

Obit<sup>r</sup> m. Rogi Whelpdale ppo.<sup>u</sup> & Karleoln<sup>h</sup> epi fudator<sup>r</sup> ciste  
Eliōsinar<sup>r</sup> ad cui<sup>r</sup> fundatōm dedit x. li. x. li. ad emdātōm  
vestibuli oīm libros suos ornamenta & capella <sup>h</sup> blodio cū  
lecto ei<sup>r</sup>d color<sup>r</sup> cū uno vesti<sup>r</sup> de veluet rubeo & sacerdotē  
diacono & subdi<sup>r</sup> qui & dedit nob<sup>r</sup> p aia dñi Skeltō militis  
ad pdcam cistā xv li xvij s<sup>r</sup> iij d. I<sup>r</sup> id dedit ad eandē cistā p  
aia Joh Berflete xj li obit<sup>r</sup> & dñi T. More decani lond<sup>r</sup> p cui<sup>r</sup>  
aia hm<sup>r</sup> de executorib<sup>r</sup> ei<sup>r</sup>d ad cistā pdcam xi li.

**A** Nonas. S' agathe uirg' et m<sup>r</sup>. ii. l<sup>c</sup>.

**B** [viii J<sup>d</sup>] S<sup>c</sup>oy vedasti et amandi epoy et conf'. iii.  
l<sup>c</sup>. f<sup>c</sup>.

**C** vii J<sup>d</sup>

**C** [Nox h<sup>t</sup>] horas. xiiii. dies. r. **C** O<sup>o</sup> tenēd'.  
purific'. bē. m<sup>r</sup>.



**D** vi Id<sup>o</sup>

Obit<sup>o</sup> M<sup>r</sup> H Boste

iii **E** v Id<sup>o</sup> Obit<sup>o</sup> M. H<sup>erici</sup> Booste quodā p̄pōtū hui<sup>o</sup> collegij  
q̄ 9tulit nobis . 1 . puū textū deauratū q̄tinētē reliq̄as  
6 cratē le pownede cū 2<sup>3</sup> co . salina deaura<sup>r</sup> cū . 1 .  
co . 8 ollas argēt vñ murrā cū co . 1 . cornu de le  
geyt cū co . 1 . nuē cū co . cū alijs ornamēt diuñsis  
eidm̄ collegio collatis .

ii **F** iii Id<sup>o</sup> S<sup>r</sup> scolastic<sup>e</sup> uirg<sup>e</sup> nō m̄r . si ex . xl . iii . l<sup>c</sup> . & c<sup>e</sup> .  
si istra nich<sup>e</sup> .

**G** iii Id<sup>o</sup>

**A** ii Id<sup>o</sup>

**B** Idus .

cbiii **C** xvi kl<sup>o</sup> Marcu . S<sup>r</sup> valentini m̄r . iii . l<sup>c</sup> . & c<sup>e</sup> . Obitus  
dñe Margarete Regine Angl<sup>e</sup> pro cuius aū recipimus p manus dñi  
Gilb<sup>t</sup>i de Wrgeton<sup>r</sup> cleric<sup>i</sup> viginti libras cū vno calice et vno textu  
argent<sup>r</sup> continent<sup>r</sup> reliquias .

Obit<sup>o</sup> mag<sup>r</sup> Rogi Corynghm<sup>r</sup> q̄ndm<sup>r</sup> socij aule Regine . de quo nūim<sup>r</sup>  
xl m̄s ad edificatōem muri boria<sup>r</sup> orti . celature Caple & remocōis fontis .  
cū omib<sup>r</sup> libris suis & diuñsis pannis cericis ad ornū vestimētoꝝ .



du **D** rv kl'

**C** Sol in pisce.

**E** riu kl' S'. Juliane uirg' et m̄. Inuit' d' iii. l'e. &c'.

rv **F** riu kl'

iu **G** riu kl'

**A** ri kl'

ni **B** x kl'

i **G** ix kl'

**C** .vltia .xli **C** temps finit°



**D** viii kl' Cathedra sc̄i petri . ir . l'c . Inuit' . tripl' . Ver  
incipit .

ir **E** vii kl'

**F** vi kl' S' mathie apl'i . d' fm' . ir . l'c . **C** Locus  
bisserti

ebii **G** v kl'

vi **A** viii kl'

**B** vii kl'

xiim **C** ii kl' S' augustini .

**C** Dio tenēd' . Cathedra . S' petri . S' mathie apl'i .

R' . Tūc ad mathiā bisextā ponere debes . Nūcia . qūdo seq̄ns currit p quatuor eque .

Tūc bisextus erit p partes q̄tuor equas . Amos partiri cū poteris domini .

Si sit bisextus . f . seruit utriq̄ dici . Posteriore die celebretur festa mathie .

R' . Clemēs pbernat . sc̄t petrus bariona bernat . Estuat urban⁹ Autūpnat S̄imphorian⁹ .



**M**arcus h̄t dies . xxxi . luna . xxx . **C** p̄m̄ mad̄em  
dirūpit . iiiii . bidētē .

iii **D**  **M**arcii . h̄t mutātūr cōcurrentes .

**E** vi **R'**

ii **F** v **R'**

**G** iiiii **R'**

iiii **A** iii **R'** Obitus Roberti Wright & Isabelle vx̄is eius ac Thome hay p̄  
quibz h̄uim̄ vnū tentā cū iij̄or Cotagijs eid̄ annexis ex̄ portā  
Australē. Ac aliud tentā in Cholsey.

viii **B** ii **R'**

**C** Nonas . s̄p̄petue et felicitatis m̄r . iii . l̄c .

xvi **D** viii **R'**

**C** Nor h̄t horas . xii . dies . duodecim .  
c



v **E** viii Id<sup>o</sup>

**F** vi Id<sup>o</sup>

xiii **G** v Id<sup>o</sup>

**C** Claves pasche.

" **A** iiiii Id<sup>o</sup> S<sup>r</sup>. gregorii ~~psalm~~ d<sup>r</sup>. f<sup>r</sup>. l<sup>r</sup>. obit<sup>r</sup> magist<sup>r</sup> Willmi spes,  
q<sup>r</sup>nd p<sup>r</sup>otti isti<sup>r</sup> collegij &  
Johis fris eius q<sup>r</sup>nd socij ei<sup>r</sup> collegij de quib<sup>r</sup> huius<sup>r</sup> redditus quietos  
triginta triu<sup>r</sup> solidoru<sup>r</sup> et quatuor denarioru<sup>r</sup> p Annu in villa Oxonie  
Itm in pecunia sexaginta libras sexdecim solidos et octo denarios  
**B** iii Id<sup>o</sup> de collegio marie magdalene p excambiu<sup>r</sup> & relaxacione quieti reddit<sup>r</sup>  
xv & te<sup>r</sup> Angulare c<sup>r</sup> cotagio Annexo Ad fin<sup>r</sup> oriental<sup>r</sup> capelle.

x **C** ii Id<sup>o</sup>

vltia. r<sup>r</sup>.

**D** Idus.

xviii **E** xvii kl' April.

xvi **F** xvi kl'



**G** vñ kl' S'. Edwardi Reg'. et mñ. **C** Sol in arietæ.

iv **A** xiiii kl'

viii **B** xiii kl' S'. cuthberti ep̄i et ix. l'

**C** xii kl' S'. bñdicti abb'is. ix. l'c. **C** Equinoctiū v'nal'.

Obitus magistri Johis Crosby quondam  
thesaurarij ecclie Cathedralis lincolnie  
qui contulit nobis xxxiiii ad cōmodū et vtilitatē isti<sup>o</sup> Collegij et eciam  
Alias decem libras distribuendas preposito sociis et scolaribz eiusdem  
collegij in die obitus sui ad quas exequias et missam cū cantu obser-  
vandas obligamur p viginti Annos sub pena xli librarū soluendarū  
decano vel capitulo predicte ecclesie cathedralis lincolnie incipiendo illas  
exequias Anno Dñi M<sup>o</sup>CCCC<sup>o</sup> octagesimo secundo.

vi **D** xi kl'

i **E** x kl'

**C** Ab opibz feminarw. Edwardi Reg'. Cuthb'ti ep̄i.  
Bñdicti abb'is.

Ps. Equa dies nocti: manet ad festū bñdicti. festo Pathi: tūc nox est equa dici.



**F** ir kl' [Annūciacō do<sup>r</sup>. dup<sup>r</sup>. fm̄. ix. l<sup>c</sup>.] Obitus  
magistri Johis Kyrkby quondā socij huius collegii qui dedit  
nobis possessiones (in chalgrave) ad valorem xx<sup>r</sup>. Ip̄ dedit qua-  
tuor vestimēta cū suis pertinentijs ac certā sūmā pecuniarū.

ix **G** viii kl' A (Annūciacō do<sup>r</sup>. dur. fm̄ ix l<sup>c</sup>.)

**A** vii kl'

ixiiii **B** vi kl' Resurreccō dñi.

vi **C** v kl'

**D** viii kl'

xviii **E** vii kl'

iii **F** ii kl'

**C** Dm̄ino tenēd'. Annūciacō bē marie.



Aplicis ht dies. xxx. luna. xxix. **C** denus et unden' est  
mortis uulnē plen'.

**G**  April.

**A** iiiii **P'**

**B** iii **P'**. **S'**. Ricardi cist' ep̄i et cof'. ix. l'c. si ante  
pascha euen'it. si p̄. n. Obitus dñi Joh'nis Stowford  
mili⁹ de quo habuim⁹ duo tenemēta alias dēa Simonis de Gloucestre  
& Wyndmilhall & magnas pecunias.

**xii** **C** ii **P'** **S'**. Ambrosii ep̄i et conf'. atqz doct'. d'. f'. ccc'c.

**viii** **D** **Monas**. Obitus dñi Willi de muschm̄ r̄ectoris ecclie de denhm̄ Anno dñi  
m̄mo ccc'm̄ lv⁹ & dedit p̄dict⁹ dñm̄ Willm⁹ Clx m̄rc⁹ ad excom⁹  
aule isti⁹ loci It solu⁹ p̄ costruccōē dom⁹ porte et camāu anexau⁹  
& magne ptis capelle cū m̄tis alijs bñficijs collatis.

**xvi** **E** **viii** **Id'**

**v** **F** **vii** **Id'**

**G** vi **Id'** **C** Om̄ia fā sñ reg'. choz'. ab oct'. pasche  
usqz ad pent'. hñt. Inuit'. d'.

**F** Nor ht horas. x. dies.  
xiiii.

**F** Ab opibz feminarū  
S̄ci ambrosii.

Sp̄. A. Iuyn. Sep. No. Triginta dato: reliquis magis uno. Si sit bisext⁹: feb̄vius  
minoꝝ esto [duobz].



viii **A** viii Id<sup>o</sup>

vii **B** viii Id<sup>o</sup>

**C** viii Id<sup>o</sup> Obit<sup>o</sup> Domini Henrici Beaumont (*Sacrosante Romane*) ecclie tituli Sancti Eusebij Presbiteri Cardinalis vulgariter nuncupati de Anglia Wynton Ep[iscopu]s qui contulit nobis sumam quinquaginta marcarum. Ad edificacōm seu alia nōtia collegij nōtū p[ro]p[ri]a sumā tenem[us] ad celebrand[us] diem Anniversariū Suū vndeclio die Ap[osto]lis Sub pena xxs non poterit 9tingat in aliq[ue] istoꝝ q[uo]duꝝ dieꝝ scilicet Cena domini parasceue Sancto Sabbato vel die pasche domini in q[ua]b[us] licet diff[er]re.

x **D** ii Id<sup>o</sup> S[an]cti Ieronimi ~~¶~~

**E** Idus.

viii **F** xviii kl' Maii. S[an]cti tyburtii et ualeriani. & maxi-  
m[us] iii. l[et]c. 3c. Obit<sup>o</sup> domini Ade de Eglesfeld Clerici  
aucl[er]i Robi de Eglesfeld (studioris isti<sup>o</sup> Collegij) **C** Claves rogacōnū.

vii **G** xvii kl'

**A** xvi kl'



¶ **B** xv kl'

**C** Sol i tauro.

¶ **C** xiii kl'

**D** xiii kl' S'. alphagi archiepī et mī. iii. l'c. sc'.

¶ **E** xii kl'

**F** xi kl'

**G** x kl'

¶ **A** ix kl' S'. georgii mī. iii. l'c. cū reg'. choi.

**C** Ab opibz seminarū. S'. georgii.



**B** viii kl'

viii **C** vii kl' S. marci enīg'. dup'. fin'. **C** ultim' pascha.

vi **D** vi kl'

**E** v kl'

xviii **F** iii kl' S. vitalis m̄ris . iii . l'c . &c' . Obitus m̄ri Joh̄is  
peyson quōdā p̄positi aule regine **C**laues pentec' .  
ac m̄ri Richardi peyson fr̄is  
sui et rob̄ti et alicie parentū **C** prim' dies ascenēd̄is  
suorū xxvij die aplis qui cōculit nobis xxij' p̄ annū ap̄ totebaldyngton  
et denton Itm̄ dedit vnā pixid̄ deauraſ p̄ sacramēto et vnā le  
goblet cū coop̄ deauraſ Itm̄ vnā salinū magnū cū coop̄ et vnā nucē  
deauraſ cū coop̄ ac xij coelaria cū le \_\_\_\_\_ knopp̄ deauraſ .

**A** ii kl' .

**F** Om̄no tenēd̄. Marci enīg' .



**H**uius h̄t dies . xxxi . luna . xxx . **C** Terci⁹ occidit et  
septim⁹ hora relidit .

**xii B**  **M**al⁹ . **C** Ap'l'oy philippi et iacobi d' fm̄ .

**C** vi P' S' germani m̄ris et pont⁹ .

**ix D** [v] P' Inuēcō . S' crucis . d' f' iii . l'c . mē . de m̄ib⁹ .  
alexād⁹ . euēcii . & theod⁹ .

**viii E** iiii P'

**F** iii P'

**xvi G** ii P' S' Joh'is ante portā latinā . iii . l'c . t⁹ .  
Inuit⁹ .

**v A** Nonas .

**C** Hor h̄t horas . viii . dies . xvi .

**C** Om̄ino tenēda . philippi & iacobi . Inuēcio . S'

**C** cruc' . Joh'es ante portā lat' .



**B** viii Id<sup>o</sup>

vn **C** vii Id<sup>o</sup>

ii **D** vi Id<sup>o</sup> S' gordiani et epimachi m<sup>r</sup> . iii . l<sup>c</sup> .

**E** v Id<sup>o</sup>

iiii **F** iiii Id<sup>o</sup> S' Nerei et achillei atq<sup>s</sup> pancracii m<sup>r</sup> .  
iii . l<sup>c</sup> .

**G** iii Id<sup>o</sup>

xviii **A** ii Id<sup>o</sup>

vn **B** Idus .



**C** xvii kl' Junii

xb **D** xvi kl'

iii **E** xv kl'

**C** Sol in geminis.

**F** xliii kl' S'. dunstani archiep̄i et conf̄. ix . l̄c . m̄e .  
de S'. potenciana . vg'.

iiii **G** xlii kl'

i **A** xii kl'

**B** xi kl'

ix **C** x kl'

**D** ix kl'



ixiii **E** viii kl' **S**' aldelmi ep̄i et conf̄. ix. l̄c. med'. l̄c. de  
**S**' v̄bano m̄r.

vi **F** vii kl' **S**' augustini angloꝝ apl'i. ix. l̄c.

**G** vi kl' Obitus m̄ri edwardi rygge quodā p̄positi huiꝝ collegij qui dedit nobis possessiones in march baldynton et stantō sci J̄ohis ad valorē triū libraꝝ per annū Itm̄ dedit xxx libras ad emendā certa tenementa in villa suthāptonie / Itm̄ dedit sectā vestimētoꝝ de ly cremysen velvett ēm̄ tribꝝ capis eiusd̄ sekte ad valorē xl libraꝝ / Et tenem' soluere ēm̄ uati gardianis ecclie de kyrkbythur in Com̄ Westm̄lādie iij' iiiij. d. ēm̄ uario suo obs' uādo /

xviii **A** v kl' **S**' germani ep̄i et conf̄. iii. l̄c. &c'.

iii **B** iiiii kl'

**C** iii kl'

**D** ii kl' Obitus d̄m̄ Rob'ti de Eglesfeld Rectoris (Ecclesiar) de Burgo Stanesmoze studatoꝝ istiꝝ Collegij qui Obiit Anno domini ̄m̄o. CCC<sup>mo</sup>. xlii<sup>no</sup>. God' die Obiit Maḡi Thome de Karlel quādā p̄positi Aule p̄dē ac m̄gnī benefactoꝝ eiusd'

**C** Ab opibꝝ feminay. **S**' Augustī angloꝝ apl'i.

W. Bertin. Tecla. Roman. Con. Petronilla. Hui cū noctū dant sua festa coli.



Juni<sup>o</sup> h̄t dies · xxx · luna · xxix · **C** Denus pallescit  
q̄nden<sup>o</sup> federa nescit ·

**E**  Juni<sup>o</sup> · S<sup>r</sup> nichomedis m̄ris · iii · l<sup>c</sup> · fc<sup>r</sup> ·

vii **F** iiiii R<sup>r</sup> S<sup>r</sup> marcellini et petri m̄f · Inuit<sup>r</sup> d<sup>r</sup> iii · l<sup>c</sup> · fc<sup>r</sup> ·

viii **G** iii R<sup>r</sup>

ix **A** ii R<sup>r</sup>

v **B** Nonas · S<sup>r</sup> bonifacii ep̄i et m̄f · soc<sup>r</sup> qz ei<sup>r</sup> iii · l<sup>c</sup> · fc<sup>r</sup> ·

**C** viii Id<sup>r</sup>

xiii **D** vii Id<sup>r</sup> Translacio S<sup>r</sup> Willstani ep̄i · ix · l<sup>c</sup> ·

ii **E** vi Id<sup>r</sup> S<sup>r</sup> medardi et gildardi ep̄oꝝ et conf<sup>r</sup> iii · l<sup>c</sup> ·

**C** Nor h̄t horas · vi · dies · xviii ·



**F** v Id<sup>o</sup> Tūslacio · S<sup>r</sup> · edmūdi · d<sup>r</sup> · fīr · Prīmī et  
felītāni · mīr ·

**G** iii Id<sup>o</sup>

**A** iii Id<sup>o</sup> S<sup>r</sup> · barnabe apl'i · Inuit' · tripl'r · ir · l'c ·

Obitus  
xviii **B** ii Id<sup>o</sup> S<sup>r</sup> · basiliūs · cyrini · naboris et nazarii ·  
mīr · iii · l'c ·

Obit<sup>r</sup> mīr Roberti langton vtriusq<sup>z</sup> iuris doctoris q̄ dedit nobis tricen<sup>r</sup>  
libras ad edificacōem capelle hui<sup>r</sup> collegij Itm dedit cent<sup>r</sup> solidos ad  
celariū sume altar<sup>r</sup> / Itm dedit xx libras ad deauracōem solarij stē  
crucis et altari<sup>r</sup> in naui ecclesie Eode die Obitus mīr thome nicolls  
nepotis et executoris eiusq<sup>z</sup> mīr Roberti qui dedit nobis p̄ aīa p̄dicti  
mīr Roberti et p̄ aīa sua et p̄ aīabus parentū eoudem Redditū xl solidorū  
in letcōbasset<sup>r</sup> Ac etiā dedit vnā sectā vestimētou de ly blakesatten p̄  
sacerdote diacono et s̄bdiacono cū tribus capis eiusde sekte/.

**D** xviii kl' Julii · S<sup>r</sup> · blasii epī et conf' · iii · l'c ·

ix **E** xvii kl' S<sup>r</sup> · viti et modesti atq<sup>z</sup> crescencie mīr ·  
Inuit'.

xiii **F** xvi kl' Translacio · S<sup>r</sup> · Ricardi epī · ir · l'c · ac' ·

**G** Omīo tenēd<sup>r</sup> · Tūslacō · S<sup>r</sup> · edmūdi ·

**C** Sāi barnabe ·



**G** v*b* kl'

**C** Sol in cancero.

iii **A** viii kl' S'. marci et marcelliani m*r*. Inuit'. d'. t*ii*. l'c.

i **B** xiiii kl' S'. geruasi et pthasi m*r*. Inuit'. d'. t*ii*. l'c.  
Obitus Henrici Robinson SS. Theologie Doctoris Praepositi hujus  
Collegij ad annos fere 18, et postea Carliolensis obiit A.D. 1616.  
Episcopi ad annos totidem. Qui contulit huic  
Collegio trecentas libras in usum Pauperum Puerorum ne post  
gradum Magisterij in facultate Artium susceptum, ante electionem  
Scholarium, vel saltem ante biennium à Collegio discedere coge-  
rent. Dedit et malluvium cum urceolo argenteo; et libros aliquot  
in Bibliotheca repositos.

**C** xii kl' Translacio . S'. edwardi Reg'. et m*r*. ix. l'c.  
Solsticij estiuale.

ii **D** xi kl'

**E** x kl' S'. albani m*r*is. ir. l'c.

xvii **F** ix kl' S'. etheldreda virg'. nō m*r*. t*ii*. l'c. c*ii*. <sup>9</sup>l'.  
**C** vigil'.

**C** Ab opibz feminaz. Translacio . S'. edwardi . S'. albani .



vi **G** viii kl' Natiuitas sc̄i Joh'is bāpte. d' fīm. ix. l'c.

**A** vii kl'

viii **B** vi kl' S̄. Joh'is et pauli. m̄r. Inuit'. d' iii. l'c.

iii **C** v kl'

**D** iiiii kl' S̄. leonis p̄. et conf'. iii. l'c. cū R. **C** vig'.

ii **E** iii kl' S̄. apl'oz petri et pauli dup' fīm.

**F** ii kl' Cōmemorō. S̄. pauli. Inuit'. trip'. ix. l'c.

**G** Dm̄no tenēd' **H** Natiuitas S̄. Joh'is b' Ab opibz feiarum **I** Joh'is & pauli. **J** Cōme. S̄. pauli.

R. Solsticīū deno. xpm̄ p̄eit atqz Joh'ēm. Joh. Petrus et andreas thomas cū symone Iudas. Ut ieiunemus Ioh̄. p̄ecipit. Ia. qz Mathēus.



July' h̄t dies . xxi . luna . xxx . **C** Tredec̄i mactat iulu  
den' labefactat

rit **G**  July' . Oct' . S' . Joh'is baptiste . Inuit' .  
d' iii . l'c .

dim **A** vi R' S' pcessi et martiniani m̄r . iii . l'c

**B** v R'

ribi **C** viii R' Translacio S' . martini epi . med' . l'c . de  
apl'is . ix . l'c .

v **D** iii R'

**E** ii R' Oct' . apl'oz petri et pauli . Inuit' . tr' . ix . l'c .

dim **F** Nonas [Translacio S' . thome archiepi . d' . f' . ix . l'c .]  
(Translatio S. Tho  
mæ Cantuariensis)

ii **G** viii Id'

**C** Not h̄t horas . vii . dies . vii .

**F** Om̄io tened' . T(rslāo S' . thome)  
Ab opibz sciax . Tūslacio . S' . martini .



**A** vii Id<sup>o</sup>

v **B** vi Id<sup>o</sup> S. vii. f<sup>em</sup> m<sup>as</sup>. Inuit<sup>d</sup>. d<sup>r</sup>. iii. l<sup>c</sup>. & c<sup>r</sup>.

**C** v Id<sup>o</sup> Translacio sc<sup>ri</sup> b<sup>ndicti</sup> abb<sup>is</sup> . ir . l<sup>c</sup> .

viii **D** iiiii Id<sup>o</sup>

vii **E** iii Id<sup>o</sup>

**F** ii Id<sup>o</sup>

**C** Dies caniclar<sup>r</sup>.  
incipit hic.

ix **G** Idus . Translacio . S. swithini socio<sup>q</sup>z ei<sup>r</sup> ep<sup>o</sup>z &  
gf<sup>r</sup>. ir . l<sup>c</sup> . Obitus Mi<sup>r</sup> edwardi hylton quond<sup>a</sup> socij hui<sup>r</sup> coll<sup>r</sup>  
par<sup>r</sup> amico<sup>r</sup> benefac<sup>r</sup> q<sup>o</sup>m<sup>r</sup> fideliu<sup>r</sup> defuc<sup>r</sup> qui c<sup>otul</sup>  
nob<sup>r</sup> maneriu<sup>r</sup> de tott baldyngton e<sup>w</sup> ptin<sup>r</sup> ad valore ac  
alia Beneficia diu<sup>r</sup>sa q<sup>r</sup>

iii **A** xvii kl' Augusti .

**B** xvi kl' S. kenelm<sup>r</sup> Reg<sup>r</sup>. et m<sup>r</sup>. Inuit<sup>d</sup>. d<sup>r</sup>. iii. l<sup>c</sup>. & c<sup>r</sup>.

**C** Ab opib<sup>r</sup> seminaru<sup>r</sup> . T<sup>r</sup>nslacio . S. b<sup>ndicti</sup> . T<sup>r</sup>nslac<sup>r</sup> . S.  
swithini .



iii **C** xv kl'. **S.** arnulphi ep̄i et m̄r. iii. l̄c. & c'. **C** Sol i leone.

Obitus dñe Matild quondm̄ vx̄is dñi Johis de handlo p̄ quoq̄ ait̄b̄  
hūim̄ aduocacōem de Enhm̄ cū decem lib̄ annuj Reddit̄ de Mane  
rio vna cū fr̄is vocatis Cifreslond

i **D** r̄iūi kl'

**E** r̄iūi kl' **S.** margarete uirg'. et m̄r. ix. l̄c.

ix **F** xii kl' **S.** praxedis uirg'. nō m̄r. iii. l̄c. & c'.

**G** ri kl' **S.** marie magdalene. ix. l̄c. Inuit'. tripl'r.

xvii **A** x kl' **S.** apollinaris ep̄i et m̄r. iii. l̄c.

vi **B** ix kl' **S.** cristine uirg'. & m̄r. iii. l̄c. cū. **N**. **C** vig'.

**C** Omnino tenend'. **S.** mar' magd'. **S.** margar'.



**C** viii kl' S'. Jacobi apl'i duplex fm̄. ix. l'c.

**D** vii kl' S'. anne matris marie.

**E** vi kl' S'. vii. dormientiū m̄. Inuit'. d'. iii. l'c.

**F** v kl' S'. sāpsonis epi & gf'. mē. de S'. pantalone.

**G** iii kl' S'. m̄. felicis. simplicij. fausti. et beatricis.  
iii. l'c.

**A** iii kl' S'. abdon et senn'. m̄. Inuit'. iii. l'c.  
Inuit'. d'.

**B** ii kl' S'. germani epi & gf'. iii. l'c.

**C** Omiño tenēd'. S'. iacobi apl'i.



Augustus h̄t dies . xxxi . luna . xxix . **C** i . necat fortē  
pditqz . ii . cohortē .

viii **C**  Aug' . **C** Aduincula . S' . petri . ix . l'c .  
mē . de m̄ . machab' .

Obitus M̄ Radulphi hamst̄ley parentū et  
bāfactoꝝ eiusdm̄ p quoꝝ aīabz tenemur nos  
et successores nñ impetuū hēre exequias pmo  
die Augusti cū missa i ēstio celebrāda p sociū n̄ ad

xvi **D** iiiii P' S' . steph' i p̄p̄ . et m̄ . iii . l'c . fc' . aliud sit vrgēs causa . p  
quadā sūma pecunie quam  
dedit idm̄ ad vsū isti⁹ collegij

v **E** iii P' Inuencio . S' . steph' i p̄thom̄ . ix . l'c .

**F** ii P'

xiii . **G** Bonas . S' . oswaldi Reg' . et m̄ . Inuit' . d' . iii .  
l'c . fc' . **C** Obitus dñm Joh'is de Handlo militis q̄ dedit  
nobis tenemēta i Enham Militis cū aduocacōe eccl'ie .

ii **A** viii Id' S' . sixti . felicissimi . agapiti m̄ . iii .  
l'c . fc' .

**B** vii Id' S' . donati ep̄i et m̄ . iii . l'c . fc' .

**C** Hor h̄t horas . x . dies . xii .

**C** Dm̄no tened' . Aduinc'l'a . S' . petri . **C** Ab opibz  
feiarū . Inuencio . S' . steph' i .



i **C** vi Id<sup>o</sup> S<sup>r</sup>. ciriaci soc<sup>r</sup>. q<sup>z</sup> ei<sup>r</sup> m<sup>r</sup>. Inuit<sup>r</sup>. d<sup>r</sup>. iii. l<sup>r</sup>c.

**D** v Id<sup>o</sup> S<sup>r</sup>. romani m<sup>r</sup>. iii. l<sup>r</sup>c. cū. **¶**. **C** vig<sup>r</sup>.

xviii **E** iii Id<sup>o</sup> S<sup>r</sup>. laurencii m<sup>r</sup>s. Inuit<sup>r</sup>. trip<sup>r</sup>. ix. l<sup>r</sup>c.  
Obitus Magri Joh'nis de hothum de q<sup>r</sup> habuim<sup>r</sup> tenementa alias de  
Glattōn & Wyliby & magnam Sūmam pecūie

vii **F** iii Id<sup>o</sup> S<sup>r</sup>. tyburtii m<sup>r</sup>. Inuit<sup>r</sup>. d<sup>r</sup>. iii. l<sup>r</sup>c. ec<sup>r</sup>.

**G** ii Id<sup>o</sup>

xv **A** Idus. S<sup>r</sup>. ypoliti soc<sup>r</sup>. q<sup>z</sup> ei<sup>r</sup> m<sup>r</sup>. Inuit<sup>r</sup>. d<sup>r</sup>. iii. l<sup>r</sup>c.

iii **B** xii kl<sup>r</sup> Septēb<sup>r</sup>. S<sup>r</sup>. eusebii p<sup>r</sup>sbū & g<sup>r</sup>. iii. l<sup>r</sup>c. cū. **¶**.  
**S** vig<sup>r</sup>.

**C** xviii kl<sup>r</sup> Assumpcio bē marie dup<sup>r</sup>. f<sup>r</sup>. ix. l<sup>r</sup>c.  
cōsortfque

Obit<sup>r</sup> Dm<sup>r</sup> Reg<sup>r</sup> Edwardi<sup>th</sup> Obitus Domine Ph<sup>e</sup> quondā Reginē Angl fundatricis n<sup>r</sup> A.D. 1369

**C** Dīo teneb<sup>r</sup>. S<sup>r</sup>. laurēci. Assūpc. bē m<sup>r</sup>. **C** Ab  
opib<sup>r</sup> feiarū. S<sup>r</sup>. ypoliti.

R<sup>r</sup>. Andree festo vicinior ordine quovis. Aduentū dīi : pma colit  
feria. Si cadat i luīe. dīi celebretur ibidem. R<sup>r</sup>. sponsal<sup>r</sup>. Aspiciens.  
veterem. Circū. Quasi. Quis. Benedicta.



iiii **D** xvii kl'

i **E** xvi kl' Oct'. S'. laurencii missa i capl'o

**F** xv kl' S'. agapiti. mē.



Sol i uirgine.

ii **G** xxi kl' S'. magni mē. mē.

**A** xiii kl' Obit⁹ m⁹ Rolandi Richardson quondam vicarij de burgo subt⁹ Staynsem⁹ de q̄ habuim⁹ ij⁹ tenemēta in dudcote Itm⁹ obit⁹ domini Henrici Rudde quodam vicarii de spsolt qui dedit nobis ad celariu⁹ st̄e crucis vigin⁹ libras

xviii **B** xii kl'

vi **C** xi kl' Oct'. sc̄e marie. ix. l'c. Inuit'. trip⁹.

**D** x kl' S'. thymothei et apollinaris. m̄. iii. l'c. cū **P**.



vi **E** ix kl' S'. bartholomei apl'i. dup'. fest'. ix. l'c.  
**C** M̄e. de S'. audoeno.

iiii **F** viii kl'

**G** viii kl'

v **A** vi kl' S'. ruphi m̄r. Inuit'. d'. iii. l'c. Obitus dñi  
 Robi Pugng' militis p cui⁹ annā dn̄a Isabella uxor ei⁹ dedit nob⁹  
 Centū Part'. p emēda aduocacōē ecclie de P̄eubold Part⁹.

ix **B** v kl' S'. augustini epi et doct'. d'. f'. i ecclā. ix. l'c.

**C** iiii kl' Decollatio. S'. ioh'is bapt̄. ix. l'c. M̄e. de.  
 S'. sabina.

viii **D** iii kl' S'. felicis et adaucti m̄r. Inuit'. d'. iii. l'c.

**E** ii kl' S'. cuthburge uirg'. nō m̄r. Inuit'. d'. iii. l'c.

**C** Dio tenēd'. S'. bartholomei. Decoll'. S'. ioh'. bap̄  
**C** Ab opibz feiay. S'. auḡint.



Septemb' ht dies . xxx . luna . xx . **C** T'cia septemb'ris  
& den' fert mla m'bris .

xvi **F** Septemb' **C** S'. egidi' abbatis . ix . l'c . m' .  
de . S'. prisco m' .

v **G** iiiii R'

**A** iii R'

xviii **B** ii R' T'nslacio . S'. cuthb'ti epi . ix . l'c . n' fu'it i .  
xi . x . iii . l'c .

ii **C** Nonas S'. b'tini abb'is . iii . l'c . cū **R** . **C** Hc finiūt  
dies caniclar' .

**D** viii Id'

x **E** vii Id'

**F** vi Id' Nativitas S'. marie dup' . f'm . ix . l'c .

**C** Nor ht horas . xii . dies . xii .

**C** Om̄no tenēd' . Nativit' . S'. mar' . **C** Ab opibz  
seminar' . S'. egidi' .



rbui **G** v Id' S'. gorgonii mar. mē.

vii **A** viii Id'

Obitus dñi Roberti  
Achard militis qundā  
dñi de Spsholt et  
Agnetis uxoris sue  
p' quorum aīabz hūim⁹  
eccliam de Spsholt

**B** iii Id' S'. pthi et iacincti. mē. mē.

rb **C** ii Id'

iii. **D** Idus

**E** xviii kl' Octob'. **C** Exaltatio S'. crucis. ix. l'c. **H**.  
l'c. de mī. cornelio. & cy.

iii **F** xvii kl' festū reliquiarū. saw. d'. f'. Oct'. S'. marie.  
ix. l'c. **H**uit'. d'.

Obit⁹ mī. Rolan  
di Biris.

Obit⁹ mī. rolandi Byrys quondā p'positi aule regine qui dedit aule p'dicte  
decem libras ad magnā cistam cū vna pecia argētia & vna nuclea deaura⁹  
Itm edificauit duo studia lapidea & celaturā in camīa p'positi Itm dedit ad  
reparacionē librarie ad valorem xl⁹ librarū Itm dedit dicte aule libros  
suos cū ornamenti tocius camīe sue cū mult⁹ alijs bonis

i **G** xvi kl' S'. edithe uirg'. ix. l'c.

**C** Dio tenēd'. Exaltatio S'. crucis. **C** Ab opibz  
feiay. S'. edithe.



**A** xv kl' **S.** lamb'ti ep̄i & m̄f. iii. l'c. **C** Sol i libra.

ix **B** xiiii kl'

**C** xiii kl'

xvii **D** xii kl' **E** Eqnoctiū autūpnal'. **C** vīg'.

vi **E** xi kl' **S.** mathet apl'i et euñg'. d'. f'. ix. l'c. **S**te.  
de sc̄o laudo.

**F** x kl' **S.** mauritiū soc'. qz ei' m̄f. ix. l'c.

xviii **G** ix kl' **S.** tecle vīrg'. nō m̄f. iii. l'c. cū **Te d'm.** **S**u

iii **A** viii kl'

**C** Dio tenēd'. mathet apl'i.



**B** vii kl' **S.** firmi<sup>n</sup> ep̄i et m̄r. iii. l̄c. & **T**e d'.

**C** vi kl' **S.** cypriani ep̄i et iustine uirg<sup>n</sup>. iii. l̄c. & c<sup>e</sup>.  
**Inuit**<sup>r</sup>. d'.

**D** v kl' **S.** cosme et damiani. m̄r. iii. l̄c. **Inuit**<sup>r</sup>. d'.

Obitus dñi Johis Wherton quodd<sup>a</sup> rector<sup>r</sup> ecclie de louther p cuiq  
ātā hūim<sup>r</sup> qetū redditū viii<sup>r</sup> & vjd de ten<sup>r</sup> Saresanchede & qetū  
redditū ii<sup>r</sup> de vno ten<sup>r</sup> i grantponte · habuim<sup>r</sup> eciā iii<sup>r</sup> argēti ad  
Solarīu aule Itm duo pua Salina argētea cū vno coptorio

**E** iiii kl'

**F** iii kl' **S.** michaelis archangl'i. d'. f'. ix. l̄c.

**G** ii kl' **S.** Jeronimi psb̄i et doct'. d'. f'. i eccā. ix. l̄c.

**G** Crux dat lucia cineres carismata dia.  
Tlt sit in angaria quarta seqn's feria.

**C** Dio tenēd'. **S.** michaelis. **C** Ab opibz femiarū.  
**S.** J'ontini.



Octob' ht dies. xxxi. luna. xxix. **C.** T'ci' et den' est  
sicut moys alien'

xi **A**  Octob'. **C.** S'. remigii. germani. uedasti  
epoxy

v **B** vi **P** S'. leodegarri epi et m̄. iii. l'c.

xiii **C** v **P**

ii **D** iiiii **P** S'. francisci gf.

**E** iii **P**

, **F** ii **P** S'. fidis uirg. et m̄. iii. l'c.

**G** Nonas S'. marci. marcelliani et apul'. m̄. iii. l'c.

xviii **A** viii **P**

**C** Nor ht horas. xiiii. dies. x. **C** Ab opibz feiay.  
S'. fidis.



vii **B** vii Id' S'. dyonisii . rustic . et eleutherii . m̄ . ix . l'c .

Obitus Henricj Airay quondam Pr̄epositj huius Collegij qui moriens legavit Collegio terras in Baldington ad valorem, 10<sup>th</sup> per annum, vocatas, Little - mottrell .

    cum paterā deauratā pulcherrimā vnciarum 30 . 1616 .

**C** vi Id' S'. gereonis soc' . qz ei' m̄ . iii . l'c .

xv **D** v Id' S'. Nigasii soc' . qz . ei' . m̄ . Inuit' d' . iii . l'c .

iii **E** iiiii Id' S'. Wilfridi ep̄i et gf' . iii . l'c .

**F** iii Id' T̄nslacio . S' . edwardi Reg' . & gf' . d' . fiii . ix . l'c .

iiii **G** ii Id' S'. karisti p̄pe . et m̄ . Inuit' d' . iii . l'c .

**A** Idus . S' Wilfrāni ep̄i & gf' . ix . l'c . s' usū . saꝝ .

**C** Ab opibz feiaꝝ . S'. dyonisii . cf . S' .



**B** xvii kl' Nouēb' **C** S'. michaelis i monte trip'  
Inuit'.

ix **C** xvi kl'

**D** xv kl' S'. luce euñgl'. fñm d'. ix . l'c. **C** Sol in  
scorpiōne.

1639 Obitus Henrici Wilson de Underley in Comitatu Westmerland Qui legavit Collegio quingentas libras ad decimas appropriatas ē manibus laicis in comitaþ Westmerlandiaæ vel Cumbria ē manibus laicoz redimendas, et una cum advocatōe unius vel duaþ eccliarum Collegio et ecclæ vindicandas. Legavit insuper pensionem annuam triginta quinq; libraz, ad sustentatōem septem pauperum scholarium ē scholis Kirkby Lonesdaliensi et Kirkby Kendaliensi Collegiū studendi gratia adeuntium, p præpositū et scholares juxta Statuta Collegij eligendoz.

xviiii **E** xiiii kl' S'. frideswide uirg'.

vi **F** xiiii kl'

**G** xii kl' S'. xi . mil' uirg'. Inuit' . d'. iii . l'c .

xviii **A** xi kl'

iii **B** x kl' S'. romani epi et conf'. iii . l'c . cū . P . &  
sū te d'.

**C** Dio tenēd'. S'. luce euñgl'. **C** Ab opibz feiaȝ . xi .  
mil' uirg'.



**C** ir kl'

ii **D** viii kl' S'· crispini et crispiniani · m̄r · Inuit' d'.  
tit · l'c ·

ix **E** vii kl'

**F** vi kl'

**C** vig'.

viii **G** v kl' Apl'oy symonis et iude duplex fm̄ · ix · l'c ·

**A** iiii kl'

xvi **B** iii kl'

v **C** ii kl' S'· qntint m̄r · iii · l'c · cū · 32 · **C** vig'.

**C** Oio tenēd' Apl'oy symonis et iud'.



**R**ouēb' h̄t dies. xii. luna. xxx. **C** Scorp̄ est q̄nt. et  
terci' ē. nece tinct'.

**D** **R**ouēb'. **C** fest. om̄um scōy dup'. fī. ix. l.c.

**E** iiiii **R** Comētō aīāy q̄i d'. fī. s' usū sār. Isto die  
tenem̄ distibuerē paupib⁹ quicq⁹ panes ad valorē duoū dēmōv̄ cū obulo  
& vnā lagenā s'icie p̄ aīāb⁹ R̄ci Chamleyn & M̄garete Johāne. Johāne &  
alicie vxor̄ eiusq⁹ et p̄ aīāb⁹ fōtis & Johanne parētū eiusq⁹ tenem̄ ecia  
orare p̄ aīāb⁹ p'dictoū i oracoib⁹ generalibus & recitare eoū noia int̄ alios  
bñscorēs Dieb⁹ dñies p̄ q̄b⁹ huim⁹ possessioñes in Brehyll.

**F** iii **R'**

**G** ii **R'**

**A** Monas.

**B** viii **I**o' S. leonardi abb'is & gf'. ix. l.c.

**C** vii **I**o'

**D** vi **I**o' S. quatuor coronatoꝝ m̄r. Inuit'. d'. iii.  
l.c.

Post h̄t horas. xvi. dies. viii.

**F** Om̄no tenēd'. Om̄n scōy. Comētō. aīār.  
**F** Ab op̄ib⁹ feian. Leonardi.



**E** v Id<sup>o</sup> S<sup>r</sup>. theodori m<sup>r</sup>is. iii. l<sup>c</sup>.

rb **F** iiiii Id<sup>o</sup>

iii **G** iii Id<sup>o</sup> S<sup>r</sup>. martini ep<sup>i</sup> et qf<sup>r</sup>. tr. l<sup>c</sup>. Inuit<sup>r</sup>. tripl<sup>r</sup>.  
Obit<sup>r</sup> m<sup>r</sup> Roberti WrangWise parent<sup>r</sup> fratr<sup>r</sup> soror<sup>r</sup> Amicor<sup>r</sup>  
& oīm suo<sup>r</sup> bñfactor<sup>r</sup> qui contulit nobis deē libras p ornamēt<sup>r</sup>  
capelle ac ecia dedit nobis xl<sup>ta</sup> libras ac duos crateres argenteos  
cū possessionib<sup>r</sup> in pērith.

**A** ii Id<sup>o</sup>

ii **B** Idus. S<sup>r</sup>. břicii ep<sup>i</sup> et conf<sup>r</sup>. Inuit<sup>r</sup>. d<sup>r</sup>. iii. l<sup>c</sup>.

i **C** xviii kl<sup>r</sup> Decemb<sup>r</sup>.

**D** xvii kl<sup>r</sup> S<sup>r</sup>. machutii ep<sup>i</sup> et conf<sup>r</sup>. ix. l<sup>c</sup>. med<sup>r</sup>. l<sup>c</sup>.  
de S<sup>r</sup>. martino

ix. **E** xvi kl<sup>r</sup> S<sup>r</sup>. edmūdi archiep<sup>i</sup>. d<sup>r</sup>. f<sup>r</sup>. ix. l<sup>c</sup>. med<sup>r</sup>. l<sup>c</sup>.  
de S<sup>r</sup>. m<sup>r</sup>tino.

**F** Dio. tenēd<sup>r</sup>. S<sup>r</sup>. edmūdi archiep<sup>i</sup>. S<sup>r</sup>. martini ep<sup>i</sup>.



**F** xv kl' S'. aniani ep̄i et ḡ. Inuit'. Sol i sagittar.  
d'. iii . l'c .

ibii **G** xiiii Oct'. S'. martini . Inuit'. d'. iii . l'c .

vi **A** xiii kl'

**B** xii kl' S'. edmūdi reg'. et m̄r . ix . l'c .

xiiii **C** xi kl'

iii **D** x kl' S'. cecilie uirg'. et m̄r . ix . l'c .

**E** ix kl' S'. clemētis [pp̄e] et m̄r . ix . l'c .

**F** Ab opibz feiaw. Edmūdi reg'. Cecilie v̄g'. Clemētis [pp̄e] .



v: **F** viii kl' S' grisogoni m̄r · iii · l'c ·

vi: **G** vii kl' S' katerine uirg' et m̄r · d' · f' · ix · l'c ·

**A** vi kl' S' lini [pp̄e] et m̄r · iii · l'c ·

viii **B** v kl'

**C** iiiii kl'

xvi **D** iii kl' S' saturnini et sisinni · m̄r · iii · l'c · uirg' ·  
cū **R**.

v **E** ii kl' S' andree apl'i dup' · f̄m · ix · l'c ·

**F** Omino teneb' S' katerine · S' andree ·



Decemb'. h̄t dies. xxxi. luna. xxix. **C** Septim' exanguis  
uitrosg den' ut agit<sup>s</sup>.

F R Decemb'

xiiii ii G tttt-32'

A iii R'

BRI

Cronas.

xxviii **D** viii Id<sup>o</sup> S. nicholai epi et conf'. Inuit'. trip'. ix. l'e.

vii E vii Id<sup>o</sup> Oct<sup>o</sup>. S<sup>o</sup>. andreæ Inuit<sup>o</sup>. d<sup>o</sup>. iii. l<sup>o</sup> c.

**F** vi Id<sup>o</sup> Concepcion scē marie . ix . l'c .

**C** Nox h̄t horas. xviii. dies. vi. **D**īo tenēd. **S**. nicholai.  
Concepō **S**. m<sup>c</sup>.



rb **G** v **Id<sup>o</sup>**

iii **A** iiiii **Id<sup>o</sup>** Obit⁹ Willi Charden & Johāne vx⁹ ei⁹ & Johis filij eiusd⁹ nō  
Hugonis Morlande q̄ q'dē Willi⁹ q̄tulit nobis quoddā tenemtū  
brasineū voca⁹ le Kateryn Whele cū oib⁹ suis p̄tine⁹ in totehillstrete  
ville Westem⁹ ac vn⁹ mesuagi⁹ voca⁹ le Dragon & nou⁹ cotagia  
q̄tigue iacentia & gardina eisd⁹ tenemtis mesuagijs & cotagijs annexa.

**B** iii **Id<sup>o</sup>**

xiiii **C** ii **Id<sup>o</sup>**

i **D** Idus. S. lucie virg. et m̄r. ir. l'c. Fatis cessit Adamus  
Airay (Coll. socius electus Mart. 26. 1613. Aulæ Edmundi Principalis Mart. 9.  
1631. SS. Theol: D̄. creatus Jul. 10. 1637. Rector Ecclesiæ de Charleton  
institutus Anno 1643.) Dec. 15. 1658. Partem Aulæ Edmundi a dextrâ Portæ,  
et supra portam a fundamentis de Nouo ædificauit, sumam pecunie Magistris nondū  
in societatem electis dono dedit, et 200<sup>o</sup> Collegio moriens Testamento legauit.

**E** xix. h̄l. Januar̄.

ix **E** xviii. h̄l.

**G** xvii. h̄l.

**C** o sapia.

**F**

Ab opib⁹ feniaw. S. lucie v̄g.



vii **A** xvii kl'

vi **B** xv kl'

**C** Sol i cap'coz'n.

**C** xiiii kl'

**C** Solsticiu' yemal'.

xiii **D** xiii kl'

Obitus m̄i nicholai Mylys sacre theologie  
doctoris ac olim socij huīs collegij qui dedit  
nobis possessioēs vndeclim libraꝝ xiiij\* viij<sup>d</sup> per annū apud  
Kerseley prope coventriū pp̄ter diūsos vsus Vt p̄ per cōpositoēm  
suā inde factam · et p̄ anniūsario suo imp̄petuā obs'uando in  
collegio nostro · /

iii **E** xii kl' **S.** thome apl'i duplex fīm · ix · l'c ·

**F** xi kl'

x **G** x kl'

Obitus m̄i Willmi fleteplace armigeri et elizabeth vxoris sue  
parentū ac benefactoꝝ eōudem qui dedit nobis annuatim xxiiij\*  
iiij<sup>d</sup> dist'buendos in anniūsario eōudem et p̄ refectioē in aula  
cōi / Itm p̄ sermone dicendo annuatim apud chylerey vj\* viij<sup>d</sup> /  
Itm dedit nobis ānuatim p̄ sup̄visione cātariē sue ap̄d chylerey  
octo m̄cas /.

xii **A** ix kl'

**F** Om̄no tenēd'. **S.** thome apl'i.



**B** viii kl' Natiuitas dñi nři ih'u xp̄i dup'. fīm . ix . l'c .

viii **C** vii kl' S'. steph' i pthomart' dup'. fīm . ix . l'c .

**D** vi kl' S'. Joh'is apl'i et euñg' dup'. fīm .

xvi **E** v kl' S'. Innocentū . m̄v . d' fīm . ix . l'c .

v **F** iiiii [kl' S'. thome archiepī et m̄r . d' fīm . ix . l'c .]

**G** iii kl'

xvii **A** ii kl' S'. ḡluestri [pp̄t] . ix . l'c . med' . l'c . de . nat' .

**F** Omino tenēd'. Natias dñi cū . viii . dieb' .

līcī . Ter centū Ter vīscenos cū q̄nq; dieb' . Sex horas anno ; nō plus scribas tibi canna .

vicenos



## NOTES



## NOTES

**JANUARY.** For the number of days in the calendar and lunar months see the Introduction, p. xiv. For the Egyptian days see ib. p. xiv. For the hours of day and night, ib. p. xxv. For the explanation of 'Omnino tenenda' and 'Ab operibus feminarum', ib. p. xxviii. For the notes at the bottom of page 1, ib. p. xxix. The verb to supply with 'ab operibus feminarum' is 'feriandum', women must keep holyday from their works through all the octaves of the Saints.

The Egyptian days for January are the 1st, the Circumcision, and the 25th, the Conversion of St. Paul.

1. Circumcision of the Lord, double feast, nine lessons. Duplex festum, one on which 'the Antiphona to *Benedictus* and *Magnificat* was doubled, i.e. sung through to the end before (as it was always sung in full after) the Canticle.' (Procter and Wordsworth, *Sarum Breviary*, I, mdviii. For the Sarum classification of these feasts see ib. II. 462 and III. xl at end.)

2. Octave of Saint Stephen, double Invitatory, three lessons, etc. For Invitatorium see p. xxii. The etc. at the end of the liturgical directions refers the reader to the Directorium or Pie for the rest of the information he requires. Samples of the sort of information supplied are given in the notes on July 10, 17, and 18, and Aug. 2, 6. Mr. Bannister thinks that 'et c' may have been written for 'et t', meaning that the *Te deum* was sung on these days. See Appendixes A and C, pp. 118, 119, 135.

5. The entry of the Octave of St. Thomas of Canterbury, like all other references to him in this Kalendar, has been smudged out, no doubt by the Commissioners acting under Henry VIII's orders.

If the smudged out reference to St. Thomas is rightly supplied in the text it gives the entry of a Kalendar belonging to a Missal.<sup>1</sup> The entry as to St. Edward follows the example of the Kalandars attached to Breviaries<sup>2</sup> which only permit on this day Memories of the two Saints. The illustration on page xxiii (which see) of 'Memory' is based on the Breviary entry.

7. For the use of the ¶ on this day see p. xxvi, n. 1. The Obit of Hawisia de Eglesfeld, grandmother of Robert de Eglesfeld Founder of that College of yours. Prayers for Hawisia de Eglesfeld, grandmother of Robert, are especially prescribed by the founder. 'Necon pro salute animarum patris mei Johannis de Eglesfeld et matris meæ Beatrixis uxoris ejusdem liberorumque suorum, Thomæ de Eglesfeld avi mei et Hawisiae consortis ejusdem, domini Adæ de Eglesfeld filii corundem clericorum, ac cæterorum suorum liberorum, et aliorum antecessorum parentum meorum.' Hawisia here and Adam (April 14) are the only two of them whose obits are entered in this Kalendar. This obit, though in smaller characters, is probably in the hand of the original scribe of the Kalendar. See introduction, p. xi.

<sup>1</sup> See Dickinson, *Sarum Missal*, p. 17\*\*.

<sup>2</sup> Procter and Wordsworth, I.



The Obit of Mr. John Pantre, formerly provost of this College, who conferred on it possessions in Denton to the value of four pounds which he obtained from Sir John Broune knight and Thomas Everard of London.

Pantre had been superior bedel of Arts; he was provost from 1515 to 1534. He became Vicar of Aldermaston in 1524, and resigned the vicarage of Sparsholt in 1534, receiving from the vicarage a pension of £6 13s. 4d. till his death 7 Jan. 1540-1.

His will, which is preserved in the College, is as follows:—

'This is the laste Will off me John Pantre clerke Maide and Declared the xij<sup>th</sup> Day off October in the yere off lord god a thousand syve hundredthe and thretty and in the xxij<sup>th</sup> yere off the Reyn<sup>g</sup> off kyn<sup>g</sup> harry the viij<sup>th</sup> as to the Disposycōn off my two Messuageet called brownes landē and off all my londē medowes pastures clowses cōmūs w<sup>t</sup> their appētēncē lyeng<sup>g</sup> and beyng<sup>g</sup> in Denton in the Coūntie off Oxford w<sup>y</sup>n the pyshe off Cuttesdōn wiche I hadde off the graunte and gyfte off John brome off halton Esquier and also off my londē tēntē Rent<sup>l</sup> Reusyons & fuit<sup>l</sup> Medowes pastures clowses woddē vnder Woddē w<sup>t</sup> all ther and synguler appētēncē lyeng<sup>g</sup> and beyng<sup>g</sup> w<sup>y</sup>n the townes and ffeldē off Denton and Cuttesdōn aforesaid wiche I hadde off the gyfte and graunte off thomas Euerard off london gentylmā: That is to witt: fyrst I Will and Ordeyn<sup>g</sup> that immediatlie aft my Deceesse that suche psone my ffeoffez wiche thaū shall stand theriy<sup>g</sup> ffeoffed and seised to my vse: That thei theyr heyres and assigne<sup>z</sup> shall frome thenfurthe haue tayne and psaue<sup>z</sup> verely ffor evermore thisse<sup>z</sup> Reuene<sup>z</sup> and profett<sup>l</sup> off all the foresaid Messuageet Londt tēntē and other the p̄myss<sup>l</sup> w<sup>t</sup> thappurteincē to this vse and Entent that is to sey that the seid ffeoffez their heyres and assigne<sup>z</sup> off pceill off<sup>z</sup> the same yssue<sup>z</sup> Rent<sup>l</sup> and Profett<sup>l</sup> cōmyng<sup>g</sup> and growyng<sup>g</sup> verely off the seid londē and tēntē and other p̄myss<sup>l</sup> shall mayke to be observed and keppyd verely ffor eulmōre a solempne obyte or annūlsary w<sup>t</sup> Notte <sup>4</sup> w<sup>y</sup>n the quenes Collegie in Oxford w<sup>t</sup> Placebo <sup>4</sup> and Dirige <sup>4</sup> over eve<sup>n</sup> and masse appōn the Morow ffor the soules off the seid John Pantre hys ffather and mother ffrend<sup>l</sup> and bñfactures and all cristyn<sup>g</sup> soules and to geve and distribute to mas<sup>l</sup> provost ij sc<sup>l</sup> and to Ely ffield<sup>l</sup> beyng<sup>g</sup> p̄sent xij d and to eul<sup>l</sup> chayplān<sup>l</sup> p̄sent viij d and to the mas<sup>l</sup> off childer<sup>l</sup> and to eul<sup>l</sup> other p̄ste off the house p̄sent vij d and to eul<sup>l</sup> chyld off the house & clerke off the chaypell p̄sent iiiij d and to eul<sup>l</sup> scoler beyng<sup>g</sup> poore chyld iij d and to the spenf<sup>l</sup> cooke & mas<sup>l</sup> provost fūnte <sup>4</sup> eul<sup>l</sup> one off thame iij d and to the vnder cooke ij d and to distribute verely aft masse to the poore pepyll in brede v d and in Drynk ij d and to haue in the halle appōn the Day of the masse ffor Recreacōn off the cūpany ij sc<sup>l</sup> And in Eyst<sup>l</sup> Weyke ij sc<sup>l</sup> and in Witson

<sup>1</sup> Services.

<sup>2</sup> persave, i.e. receive.

<sup>3</sup> of parcel of, i.e. from part of.

<sup>4</sup> With note, i.e. with musical accompaniment.

Ps. cxvi. 9, is the first Antiphon at Vespers in the office of the dead.

• 'Dirige (whence dirige) Domine Deus meus in conspectu tuo viam meam', Make my way plain in thy sight, or as the Prayer Book has it, Make thy way plain before my face (Ps. v. 8), is the first Antiphon at Mattins in the same office.

<sup>1</sup> Spenser, dispenser, i.e. the butler

<sup>2</sup> Seruante, servant.



Weyke ij sc<sup>1</sup> And aft the Residew off the seid yssue; Rent<sup>c</sup> and profette to geve and Distributte to the Exhibicōn and fyndyng<sup>g</sup> off scolers wiche ffor the tym<sup>m</sup> shalbe w<sup>yn</sup> the seid quene collegge And in case that onely one or two off the ffeoffe<sup>z</sup> beynd off lyve<sup>2</sup>: That<sup>m</sup> I Will and Ordeyn<sup>m</sup> that the seid one or two ffeoffe<sup>z</sup> shall mayke and ordeyn<sup>m</sup> other ffeoffe<sup>z</sup> and suche ps ons as ffor the tym<sup>m</sup> shalbe abidyng<sup>m</sup> w<sup>yn</sup> the seid quene collegge Wynd<sup>m</sup> thre monethes nexst aft that ony suche case shall ffortune: And moreover I will that my seyd ffeoffe<sup>z</sup> theyr heyres or assigne<sup>z</sup> and theyr successores shall haue and hold ffor evermore my seid lond<sup>c</sup> and other the þmynn<sup>c</sup> to the vse and Entent theroff to pforme this my laste Will in maner and forme above Exþssed and Declared In witnes wheroff to this my þsent laste will I haue sett my seale and writynd ytt w<sup>t</sup> my own<sup>m</sup> haunde the Day and the Yere above writynd.

p me Johēm Pantrē clīcu

hījs testib<sup>z</sup> mīs Edwardo

Loyshe Ottivello toppyn<sup>g</sup> Robtō tyffyn<sup>g</sup> socijs Aule siue Collegij Regine þdict<sup>z</sup>

**Jan. 8.** The importance of the octave of the Epiphany reduces the service in honour of St. Lucian and his companions on this day to a 'Memoria' only. See note on 5 Jan. and p. xxiii.

**13.** For Medie lectiones see p. xxii.

**14.** Festival of Saint Felix in *pincis*, bishop and martyr, three lessons, etc. In Pincis is explained (1) from the instrument pincæ, pincers, with which he suffered, (2) from the place of his martyrdom, perhaps the Pincian hill of Rome, or Pincia, now Valladolid in Spain (Hampson, s. v.). Dr. Frere traces (*Graduale Sarisburicense*, II. xxiv) the introduction of St. Felix into the Kalendar to the rebuilding of his basilica on Monte Pincio (A.D. 772-95).<sup>3</sup> For etc. see note on Jan. 2.

**16.** The title of pope, given to Saint Marcellus, is here, as always in the Kalendar, crossed out with a pen, probably in the time of K. Henry VIII.

**18.** For the entrance of the sun into the different signs of the zodiac see p. xxv.

**22.** Of the many St. Vincents this seems to have been the one who gave his name to the Promontory in Portugal, and whose crows are kept at Lisbon Cathedral.<sup>4</sup>

**27.** Festival of Saint Julian, bishop and confessor, double Invitatory (see p. xxii), three lessons, etc. (see above on Jan. 2). Saint Julian is the patron saint of God's House, Southampton; which is sometimes called St. Julian's Hospital.

The Obit of Mr. Thomas Langton, formerly bishop of Winchester, who at his own expense constructed four chambers in the east part of the college and gave them to us:—

He also gave a suit of vestments for priest, deacon, and subdeacon, with four copies of the same suit, with many other benefits.

On the same day is the Obit of the lord Christopher Baynbrigge, nephew

<sup>1</sup> We probably see in these gifts the origin of the various domus days and gaudies observed in the College. <sup>2</sup> Alive.

<sup>3</sup> The selection of a day for the commemoration of a saint was often determined by the date of the consecration of some church in his honour, an 'anniversaire de dédicace' as Duchesne calls it. (*Origines du Culte Chrétien*, p. 271, ed. 1889.)

<sup>4</sup> See *Notes and Queries*, 21 S. II. 116 a.



of the aforesaid lord Thomas Langton and formerly provost of this hall and afterwards archbishop of York, who conferred on us for the soul of the aforesaid lord Thomas Langton and for his own soul and for the souls of the relatives of the same the Manor of Baldyngton Saint Laurence with many other benefits.

'Thomas Langton, bishop of Salisbury, was translated to this see [Winchester] by papal provision: he received the spiritualities 24th June 1493, and the temporalities on the 27th of the same month; the custody of the temporalities had, however, been previously granted to him 12th Jan., and again 16th Feb. He was elected to Canterbury 22nd Jan. 1500-1; but he died on the 27th of that month, before the translation could be perfected, and was interred in his own cathedral. His will is dated 25th Jan. 1500-1, and was proved 20th May 1501.' [Le Neve, *Fasti Eccl. Angl.*, vol. iii, p. 16.]

He was provost of Queen's College from 1487 to 1495.

'Christopher Bainbrigg, bishop of Durham, having been translated to this see [York] by papal bull dated 20th Sept. 1508, the temporalities thereof were restored to him 12th Dec. following. In 1511 he was made a Roman cardinal, and having been poisoned by his own steward, Renaldo de Modena, an Italian priest, at Rome, he died 14th July 1514, and was buried in the English college there.' [Le Neve, *Fasti Eccl. Angl.*, vol. iii, p. 112.]

He succeeded Langton as provost in 1495, and held the provostship till 1508.

His will is in the muniment room and is as follows:—

'This is the last Will of me Xpōfre Baynebrigg by god is sufferaunce Archebisshop̄ of York made and Declared the xxj day of the moneth of Septembre. In the yere of our lord god & fyve hundredth and nyne. And the ffrist yere of the Reigne of Kyng Henry the viii<sup>th</sup>. As to the Disposicion of my Manoīd of Baldyngton Seynt laurence in the Countie of Oxenford and of all and singler my londz and Tent̄ Rent̄ Reilſons and ſuicez medowes leſuez<sup>1</sup> wooddes and pastures with theī Appurteſincē to the same Manoīd Apperteynyng or bilongyng that is to wite. ffrist I woll and ordeyn̄ that Immediatly after my deceſſe that ſuche pſones my ffeoffeſ<sup>2</sup> whiche than ſhall ſtand theryn ffeoffed and ſeized to my<sup>3</sup> vſe their heires and assigneeſ ſhall from thenforth haue take and pceyue<sup>4</sup> yerely for eilemore thiuſuez Reuenuez and proffitez of all the forſeid Manoīd londz tent̄ and other p̄miſſeſ with thapp̄teſincē to this vſe and entent that is to ſey that the ſeid ffeoffes their heires and assigneeſ of parcell of the ſame Iſuez Reuenuez and proffitez cōmyng and growyng yerely of the ſeid Manoīd londz and Tent̄ ſhall do ordeyn̄ and fynde a preſt of good and honest conſuſacion to Syng diwyne ppetually for the Soule of the Reuerend fader in god Thomas Langton late Bifhopp of Wynches<sup>5</sup> And for the Soules of the fader and moder of the ſame late Bifhopp / for my Soule the Soules of my fader and moder and all

<sup>1</sup> One of the many ways of spelling 'leasows', which are not really distinguishable from meadows and pastures, though the name is sometimes specifically applied to upland pastures.

<sup>2</sup> See n. 2, p. 52.



x̄pen soules w̄y the pariss̄ Chirche of Seynt Michell in Bondegate w̄y the Countie of Westm̄land And I woll that the seid ffeoffees theī heires and assignees shall pay yerely vnto the same Preest for his salary tenne markt stinge And all the Residue of the seid Issue; Reuenues and proffites cōmyng and growyng yerely of the forseid Manoīd londe and ten̄t to be distributed and payed yerely for eūmore by the seid ffeoffees or their assignees aswele to and for the fyndyng of a Solempne Anniūsary or Obyte yerly for ēle to be kept the xxvij day of the moneth of Januari with Placebo & dirige over even w̄y the Quene College of Oxenford for the soule of the forseid Reuerend fader Bysshopp Langton and for þ̄ soules aforereherced. As to and for the exhibucion and fyndyng of the Scolers which for the tyme shall be w̄y the same Quene College. And fferthermore I woll and ordeyn by this my present last Will That yerely atte the forseid Anniūsary or Obite the same my Will with the names of the ffeoffees which for the tyme shall be enfeoffed of and in the forseid Manoīd londe ten̄t and other þ̄misseſ shall be redde and declared openly w̄y the seid College In the þ̄sence of the Scolers of the same ffor a Remembraunce and to thentent that whaſ and as ofteſ at eny tyme herafter hit shall fortune and pleas god to call or take oute of this transitory world eny of the seid ffeoffees So that theī be nomoo of theym̄ living but one or twey w̄y I woll that that thaſ and so often as such case shall haueſ that the same one or twoo psones ffeoffees so overlyvyng w̄y two monethes next ensyng the deceſſe of the other of theym̄ shall make or cause to be made a lafull estate and ffeoffement of & in the forseid Manoīd londe ten̄t and other þ̄misseſ with thapteſnc̄ vnto to certeyn others credible psones which for the tyme shall be fielawes of the forseid Quene College. To have and to hold to theym̄ theī heires and assignees to thuse and entent thereof to þ̄ome this my last will ȳ maner and fome aboue exp̄ſſed and declared. In Witnesſe whereof to this my present last wille of and in the þ̄misseſ I the forseid Archebisshopp haue sett my Seal and Subscribed myn name with myn own hand Yeven the day and yere aboue written.

Chri Ebor

The first payment 'capellano celebranti pro animabus dominorum episcoporum Tho. Langton and Chr. Baynbrigg in ecclesia Sancti Michaelis de Bongate prope Appelby comitatu Westmerlandiae v<sup>l</sup> vj<sup>l</sup> viij<sup>l</sup>' occurs in the Long Roll for 1516-17; the last in 1547-8. Dominus Lorde is in the latter described as 'continuo ministrans'. Thereafter (1549-50) he received an annuity of iij<sup>l</sup> vj<sup>l</sup> viij<sup>l</sup>. In 1555-6 (Queen Mary's reign) Ds. Rob. Lorde received a salary of v<sup>l</sup> vj<sup>l</sup> viij<sup>l</sup>. Payments seem to have been made later to Thomas Scot (1562-3) 'in loco magistri Lorde, sal. ejus v<sup>l</sup> vj<sup>l</sup> viij<sup>l</sup>', Ds. Tho. Scott (1570-1) in loco Lorde, Mr. Alanus Scott (1575-6) loco domini Tho. Scott, Roberto Scott assignato Alani Scott pro relaxatione annua pensionis v<sup>l</sup> vj<sup>l</sup> viij<sup>l</sup> per xj annos x<sup>l</sup> xij<sup>l</sup> iv<sup>l</sup>.

**Jan. 28.** The second festival of Saint Agnes is said not to be an octave, as might have been supposed, but to commemorate her appearance to her parents who were lamenting her the eighth day after her martyrdom.



**FEBRUARY.** For the days of the calendar and lunar month see p. xiv; for the Egyptian days see p. xiv; for the hours of day and night see p. xxv; for 'Omnino tenenda' see p. xxviii.

The 4th (Vigil of St. Agatha) and the 26th are the unlucky days of February. xxv for the days of the lunar month is a scribe's error for xxix.

1. For etc. see p. 51.

3. The note in the margin, 'for the soul of Mr Walter Bell,' shows that on this day there was some service in commemoration of Walter Bell who was Provost from 1421 to 1426.

His name first appears in the Compotus of 1407-8, amongst the 'Servientes', where he is described as a 'pauper puer'. In the Compotus of 1413-14 he is described for the first time as 'dominus' under the 'Expense Capelle', and as 'dominus' and 'Magister' amongst the 'Servientes' under circumstances which point to his being a Capellanus. In the Compotus of 1415-16 he is still 'magister' amongst the 'Servientes', but also appears amongst the Socii, pro dividencii. He continues to be mentioned as Socius until 1420-1, when in addition his expenses are entered for his confirmation as Provost, 'It p. Expis ppo<sup>o</sup> viij. M. walii Bell p. admissi<sup>o</sup> sua & 9f'macōe ab Archie<sup>o</sup> ebo<sup>o</sup>—xxij s iij d ob.' He was elected Provost in 1421, but resigned in 1426. He was Camerarius 1419-21. He appears in the Compotus of 1427-8 and in that of the next year amongst the 'Supervenientes'.

The Obit of Sir William de Muskharn, Rector of the church of Saint Peter the little, London, who conferred on Queen's hall fourscore marks.

The names of the Rectors of St. Peter le Poer, as the church is now called, are given in Hennessy's *Novum Repertorium Ecclesiasticum* from 1358, with no Muskharn among them. He may have been a relative of the Rector of Denham, whose obit is on 5 April, and rector of St. Peter le Poer prior to 1358.

The Obit of Mr. Roger Whelpdale, provost of this college and bishop of Carlisle, the founder of an Eleemosynary chest, for the foundation whereof he gave ten pounds, ten pounds for the cleaning of the vestibule, all his books, ornaments for the chapel of red colour, with a couch of the same colour, with one vestment of red velvet for priest, deacon and subdeacon and one cope. He also gave us for the soul of Sir John Skelton Knight for the purposes of the aforesaid chest fifteen pounds, sixteen shillings and four pence. He also gave for the purposes of the same chest for the soul of John Berflete eleven pounds.

Roger Whelpdale of Queen's College was proctor of the University 1403, and provost 1404 to 1421. He was ordained priest to the title of the provostship by Archbp. Arundell 20 Dec. 1404. He received the temporalities of the see of Carlisle 17 March 1419-20, died 4 Feb. 1422-3, and is buried in St. Paul's Cathedral. He consecrated the College chapel. His life is in *D.N.B.*

There were one, two or three John de Skeltons (for Obq in the margin of the Calendar read Joh. and place a <sup>a</sup> before Skelton in the text) knights of the shire of Cumberland in the reign of Edward II and Edward III, who or one of whom was probably the Sir John Skelton in whom Whelpdale was interested. The family was of Armathwaite Castle in the parish of Hesket in the Forest on the river Eden south-west of Carlisle.



These chests were regular University institutions. A founder bequeathed money, which was put into a chest for the benefit of poor students, who were allowed to borrow on the security of books, clothes, &c., from the money therein. What was not lent out was kept in the chest along with the pledges which were also kept there. The University had a number of these chests. Maxwell Lyte enumerates as many as twenty-five, the earliest whereof was founded about the middle of the thirteenth century by Grosseteste bishop of Lincoln. This seems to have been a college chest, as the gift on behalf of Skelton's soul is given to us, not to the University. Several college chests are mentioned in the fourteenth century long rolls, the 'cista communis' (1358-9), the 'cista tezaurie' (thesaurii) (1353), a 'cista in capella' (1363-4), and a 'cista in aula' (1388-9).

In the Comptos of 1417-18, that is to say during Whelpdale's provostship, six shillings is spent 'p ligno ad cistam'. In the two following years the expenses of a certain John Tyll are paid 'p factura ciste'.

The following extracts from the Long Rolls have reference to Whelpdale's benefactions:—

Comptos, 1419-20.

'R dō de dñi karlñ ac þpo<sup>10</sup> p Muro 9struēdo iux<sup>4</sup> Capell—xxvj s. viij d.

Comptos, 1422-3.

'R p cariagio vni<sup>9</sup> lecti cū suis ptinencij dañ ad cap[ellam] p dñm carliolens<sup>3</sup> ij s. R p cariagio ij librox quos iðj dñs carliolens<sup>3</sup> legauit ad catenanðj [in] libraria nrā xij d.'

Comptos, 1427-8.

'R þposito p Cariað librox nob collatox p Epm Whelpdale . . . . vj s. viij ð.'

The Obit also of sir T. More dean of London for whose soul we had from his executors for the purposes of the aforesaid chest eleven pounds.

Thomas More or Moor was appointed prebendary of Chamberlain Wood in the cathedral church of London 19 Oct. 1390, and transferred to the prebend of Newington in the same church 6 June 1391. He was admitted prebendary of Ailesbury in the cathedral church of Lincoln in 1395 and resigned in the same year. He was appointed archdeacon of Colchester in the diocese of London 3 Nov. 1398, and vacated the archdeaconry on being elected Dean of St. Paul's in Jan. 1406-7. He died in December 1421. His obit was kept there 23 December. He was buried 4 Jan. 1421-2 in a cloister on the north side of St. Paul's called Pardon churchyard. He had been Fellow of Pembroke Hall, Cambridge, and prebendary of Shipton in the cathedral church of Salisbury 1389. He founded a chantry of three priests in St. Paul's Cathedral.

The following quotation has reference to another Thomas More:—

Donat . . . It p ãia Thœ de More appntieij p man<sup>9</sup> Henrið Witfelði Archidiacon Barnastapoli xx marð (Comptos, 1374-5).

**Feb. 4.** The marginal note is a direction to insert here the Obit of John Catrik. The correction of his see in *italics* represents an addition by a later hand. Catrik was a friend of Cardinal Beaufort, who made him Vicar of Norham, Prebendary of Brampton and of Coperdy, of Longstowe, and of



Osbaldwik. He was successively Treasurer of Lincoln Cathedral, Master of St. Mary Magdalén's Hospital, Sandon, and Rector of Creek in Northamptonshire. He was Beaufort's Chancellor at Winchester, Archdeacon of Surrey and Rector of Farnham, and was in 1406 one of Henry IV's Ambassadors to treat for peace with the Duke of Burgundy. In 1414 he was made bishop of St. Davids, and ten months after transferred to the See of Coventry and Lichfield. He was Keeper of the Privy Seal 1416, and Ambassador to the Council of Constance in the following year. In 1419 he was transferred to the bishopric of Exeter, but died at Florence without ever visiting his diocese 28 December in that year and is buried in the church of Santa Croce in that city. One of his executors was 'my Chancellor', Thomas Barton, fellow of Queen's from 1396 to 1403, to whose piety he probably owes his mention in this Kalendar. He is mentioned in the Long Rolls:—

July 7, 1431—July 6, 1432.

Debita aule . . . It de M̄rō thom\* barton Ad Murū nouū capelle orti  
ex pmissio—xx s.  
It de eodin p catryke eþo cest'e vij ff xs.

The debt is mentioned again in the following roll.

**Feb. 6.** For etc. see p. 51.

**9.** The obit of Mr. Henry Booste, formerly provost of this college, who conferred on us one small book of the gospels,<sup>1</sup> gilt, containing relics, six pounced<sup>2</sup> cups with two covers, a gilt saltcellar with one cover, four silver pots, a wooden cup<sup>3</sup> with a cover, one horn of jet with a cover, one nut with a cover, with other various ornaments conferred on the same college. The note in the margin is probably the original direction to the scribe who wrote out the obit, as to where he was to insert it.

Henry Bost succeeded John Pereson as Provost, and was confirmed by the Abp. of York 25 Jan. 1482-3. He had been chaplain 1454, Fellow 1458, Camerarius 1459, 1460, Thesaurarius 1462, 1465. He proceeded B.D. 1468, was Senior Fellow 1469. He was master of King's Hall, Cambridge, 1477-83, and provost of Eton 1477-1504. He resigned the Provostship of Queen's in 1487. He had been chaplain either to Edward IV's Queen, or perhaps more probably to Jane Shore. His brass with an inscription is in Eton College Chapel. He perhaps saw the transfer to Queen's of West Sherborne priory which had been given to Eton by Henry VI. He left land at Windsor Underoure to Eton charged with the salary of a chaplain to say masses at least three times a week for himself and his relations in the chapel of St. Katherine in Eton Church, and this bequest was the subject in 1506 of an indenture between Queen's and Eton under which failure on the part of the latter was to involve forfeiture of the land to the former.

<sup>1</sup> Textus is the same as Evangelistarium, the book containing the Gospels read at Mass. It was often gorgeously bound, and sometimes, as here, had relics bound up in the covers.

<sup>2</sup> Pounded, as applied to metal work, is explained in the New English Dictionary as Embossed or chased by way of ornament. A 'pounce' is quoted from Withals (1556) as an 'iyorne to marke with', and to pounce defined as to emboss as a decoration by raising the surface with blows struck on the under side. A pounce-box was a small box with a perforated lid for holding perfumes.

<sup>3</sup> Murra is said by Du Cange to be the same as mazer, a cup or bowl made of the heart or root of wood.



**Feb. 10.** The festival of Saint Scholastica, virgin not martyr, there are three lessons etc. if the festival falls outside of Lent (Quadragesima), nothing if it falls inside thereof. See p. xxi.

For the riot which has made Scholastica's day famous in the history of Oxford see Maxwell Lyte, *History of the University of Oxford*, pp. 162 foll., and the Poems with reference to it edited by Rev. H. Furneaux in *Collectanea*, III. (O. H. S. xxxii), pp. 163 foll.

**14.** Saint Valentinus' Day, martyr, three lessons etc. See p. 51. The obit of the lady Margaret, queen of England; for whose soul we have received through the hands of sir Gilbert de Wygeton' clerk twenty pounds with one chalice and one book of the gospels (bound) in silver containing relics.

This Margaret is the second wife of King Edward I, youngest daughter of Philip III, 'le Hardi,' King of France, born about 1282, married at Canterbury 9 Sept. 1299, mother of Thomas, called of Brotherton near York, where he was born, and of Edmund of Woodstock, as well as of a daughter who died in infancy. She outlived her husband (who died 1307), was present at the marriage of Edward II to Isabella, died 14 Feb. 1318, and was buried in the church of the Grey Friars in London, now Christ Church, Newgate Street, on the choir of which she spent 2000 marks and bequeathed 100 marks more. There is an effigy of her on the tomb of John of Eltham in Westminster Abbey. Her own tomb was defaced and sold by Sir Martin Bowes. She is called 'flos Francorum' in a contemporary poem. (*Political songs*, Camden Soc. p. 178.) Her life is in *D.N.B.*

Gilbert de Wigetone was one of her executors, the others being Thomas Earl of Norfolk and John de Curtiniaco (Courtenay). He was successively rector of All Hallows, Barking, value 9 Marks, which he resigned 6 Aug. 1312, not being ordained priest, and of North Mimms, value 25 Marks, for which, at the same time, he received a dispensation from Pope Clement V to retain the same, and to accept another benefice value 10 Marks. In 1364 he had been so long dead that the church of Wigton in the diocese of Carlisle which he had vacated by death had lapsed to the Apostolic See. He was installed as Warden of God's house, Southampton, 1318, 12 Edw. II, in which office he was succeeded by the College. It was probably owing to this that his name appears in the Obit and that Margaret became one of those for whom the College was to pray. Provision was made in the statutes for prayers for the progenitores and successores of Edward III and Philippa. She did not come quite under this description, though she was the wife of Edward's grandfather and the aunt of his mother.

The Obit of Mr Roger Coryngham, formerly fellow of the hall of the queen, from whom we had forty marks for the building of the north wall of the garden, of the ceiling of the chapel and of the removal of the well; with all his books and various silken cloths for the ornamentation of vestments.

Coryngham was Fellow of Queen's from 1378 to 1399. He does not appear in the Long Rolls for 1381-2 and 1385-6. He was Camerarius from 1387 to 1389 and again in the year 1391-2, and Thesaurarius in 1395-6. His chamber is mentioned in the Long Roll for 1391-2, and his copy of the College statutes above, p. x. He seems to have been Archdeacon of the West Riding in 1405 (Le Neve, iii. 133, calls him Richard) and 19 Dec. 1405 had retrospective force given by Pope



Gregory XII (Corario) to an indult granted him at the petition of King Henry IV, whose confessor he was, by Innocent VII (Megliorotto) to visit his said archdeaconry for five years by deputy (*Papal Letters*, vi. 106). He was made prebendary of St. Martin's in the cathedral church of Lincoln 11 Sept. 1411, and died the same year.

Compotus, 1411-12.

'Dona. In p'mis de Magrō Rog Coryng'h'm p tabuī ad celaturā Capell  
vj h' xijj s. iiiij d.'

**Feb. 15.** For the sun in the fish see p. xxv.

**21.** The latest day on which Lent can begin. See p. xxvi. The end of winter. See p. xxv.

**22.** The Chair of St. Peter, nine lessons, triple Invitatory. Spring begins. The Roman festival of the foundation of St. Peter's chair at the Vatican (which took the place of the pagan Parentalia). The modern commemoration of St. Peter's chair at Antioch is due to Pope Paul IV (Caraffa) in 1555.

**24.** The day repeated in leap-year. See Introduction, p. xxvi.

**28.** The festival of Augustine on the 28th February seems to commemorate the two translations of the body of the bishop of Hippo, first from Hippo to Sardinia, and secondly from Sardinia to Pavia. The festival occurs in English Kalandars very rarely. Mr. Bannister has found it, except in Oxford Kalandars, only in three English Kalandars, one of Coldingham, one probably from Somersetshire, and one a Cistercian Kalandar. It is not found in the Kalandars of University College nor of Oriel College, but is found in the Chancellor's, in both the Proctors', in the Magdalen man's Kalandar at St. John's, and in the Oxford Kalandar now in Trinity College, Cambridge. It is also found in the Oxford Compotus Manualis. (O. H. S. xlvi. 166.)

For the Rules at the bottom of p. 8 see p. xxx.

**MARCH.** For the days of the calendar and lunar month see p. xiv; for the Egyptian days see p. xiv; for the hours of day and night see p. xxv. The unlucky days in March are the 1st which is especially unlucky in respect of eating, and the 28th which is the same in respect of drinking.

The scribe seems to have omitted the line over the a in madētem, mandentem. Mandere means 'to chew'. If madentem had been right it would have meant a man 'who has had a wetting'. He has also written 'bidentem' for 'bibentem'.

**1.** The second of March is specified as the locus concurrentium by Hampson in his glossary s. v., but the only one of his Kalandars which mentions them (the one from Cod. Cott. Vitell. E. xviii), like this Kalandar, puts 'Hic mutantur anni concurrentes' on the first of the month.

For concurrents see p. xxvi.

The change of concurrent perhaps begins on 1 March so as to avoid the change of Sunday letter in a leap-year.

**5.** The obit of Robert Wright and Isabella his wife and Thomas Hay for whom we had a tenement with four cottages attached to the same outside the south gate And another tenement in Cholsey.



The following document has reference to the Wright and Hay benefaction:—

Sciant presentes & futuri quoniam nos Robertus Wright Isabella videlicet mea nup  
vnde Roberti Hay & Thomas Hay filius predicti Roberti Hay & Isabelle dedimus  
concessimus & hac presenti carta nostra confirmavimus dñm Georgio Nevell  
Thome Nevell Willmo Spencer clericis Iohanni Pereson & Iohanni Barker  
clericis omnia illa terra & tenementa redibit & restituuntur & seruuntur cum pratis pascuis & pastu  
& cum omnibus suis pertinentiis que habemus in villa & Campis de Cholsey in  
Comitatu Berke siue alibi infra eundem Comitatum que quidam terreni & tenementa pratis pascu  
redibit restituuntur & seruuntur cum omnibus suis pertinentiis habuimus ex dono & feoffamento  
Thome Lynde Armiger filii & heredis Willmo lynde Armiger habentur. & tenentur  
omnia predicta terreni & tenementa redibit restituuntur & seruuntur cum pratis pascu & pastu & cum omnibus  
suis pertinentiis predicta Dno Georgio Nevell Thome Nevell Willmo Spencer  
clericis Iohanni Pereson & Iohanni Barker clericis heredibus & assignantur suis de capitali  
dñi feodi illius p seruicia inde debit & de iure consuet p presenti. In cuius rei  
testimonium presenti charta nostra Sigilla nostra apposuimus huius testibus Iohanne  
Absolon seni Iohanne Bold Iohanne Stampre Ricco Lewsle Iohanne More. Daꝝ apud  
Cholsey predictum duodecimo die Octobr Anno Regni Regis henrici sexti post  
conquestum tricesimo quinto.

8 Jan. 22 Edward IV, Thomas Nevell and John Pereson clerks enfeoffed the  
same premises to Henry Bost, Robert Wrangwys, George Burton, Robert Lathes  
and William Garth.

19 Aug. 1 Richard III, Boste, Wrangwys, Burton, Lathys and Garth  
conceded the premises to the provost and scholars of Queen's Hall, and, for greater  
security again, 19 August 4 Henry VII, conceded them to Thomas Langton,  
bishop of Salisbury and provost of Queen's hall, and to the scholars of the same.

I cannot find that anything outside the south gate (of Oxford) came to the  
College at the same time, but in 15 Henry VI there were pleas at Grantpount near  
Oxford (which would be outside the south gate) about a distraint practised at  
Cholsey by Robert Wright, there described as esquire and bedel of law of the  
University, upon one Thomas Abendon whom he arrested at Cholsey and led  
to his house at Oxford where he detained him and afterwards imprisoned him  
in Bocardo for non-payment of rent. Wright's house may have been in Grandpont,  
and the scribe may have thought that he made it over also to the College  
with the property at Cholsey.

The College had a quit rent of 2s charged on a house in Grauntoun in  
the parish of St. Michael outside the south gate, but it came to them from  
Giles Pulton of Lillyngstone Lovell and Katherine wife of John Rogers, 3 May  
11 Henry VII. As one of the feoffees of Pulton and Rogers was Henry Wright,  
he may have been confused with Robert, who gave Cholsey.

**Mar. 11.** For 'Claves Pasche' see p. xxvi. e is, as usual, written for ae.

**12.** Gregory's title as pope has been scored through, as Marcellus's was  
on January 16.

The obit of Mr William Spenser formerly provost of that College of yours  
and of John his brother formerly fellow of the same College, from whom we  
had quit rents of 33s 4d per annum in the town of Oxford. Also in money  
sixty pounds sixteen shillings and eightpence; with many other benefits conferred  
on the same College; for which rents we have from the College of Mary



Magdalen by exchange and release of a quit rent of 15*s.* and (4*d.*) a corner tenement with a cottage annexed at the eastern end of the chapel.

In Loggan's view of the College there is a vacant space at the eastern end of the chapel under the great window which probably is the site of the tenement and cottage or cottages here referred to.

The obit entry, besides omitting the 4*d.*, does not quite represent the transaction. Queen's seems to have given to Magdalen the 33*s.* 4*d.* quit rents obtained from William Spenser, and Magdalen gave in exchange the tenement and three cottages and besides a quit rent of 15*s.* 4*d.* formerly receivable from Queen's as a charge on three tenements belonging to Queen's in the parish of St. Peter in the East.

William Spenser's grant to the College, printed by permission of the President and Fellows of Magdalen College, in whose custody it is, runs as follows:—

Sciant presentes & futuri quod ego magister Willelmus Spenser clericus dedi concessi et hac presenti carta mea confirmaui preposito & scolaribus aule Regine in Oxonia uiginti solidatas anni redditus exeunte annuatim de duobus tenementis situatis in villa Oxonie, quorum unum situatur in parochia sancti Petri in oriente quod magister hospitalis sancti Johannis Baptiste extra portam orientalem Oxonie tenet per seruicium sex solidorum et octo denariorum et quod tenementum vulgariter uocatur le Belle, in quo modo inhabitat Petrus Barbur, et aliud tenementum situatum in parochia sancti Michaelis ad portam borialem quod Johannes Miltone iremongere tenet per seruicium tresdecim solidorum et quatuor denariorum per annum, quod quidem tenementum uocabatur tenementum Stephanii de Adyngtone et modo unus brasiator inhabitat ibidem; et predictas uiginti solidatas anni redditus habui ex dono et concessione Ricardi Pedyngtöne filii et heredis Alicie Pedyngtöne; ac eciam ego prefatus magister Willelmus Spenser dedi, concessi et hac presenti carta mea confirmaui predictis preposito et scolaribus unam marcam sterlingorum anni redditus exeunte annuatim de quodam tenemento in parochia beate Marie virginis in villa Oxonie predicte uocato Boreshede in alto uico extendeunte se ab alto uico predicto ex parte boriali usque ad viculum uocatum Jury lane ex parte australi; habendas et tenendas predictas uiginti solidatas anni redditus annuatim exeunte de duobus tenementis predictis, ac eciam predictam marcam sterlingorum anni redditus exeunte annuatim de tenemento antedicto uocato Boreshedes prefatis preposito et scolaribus successoribus et assignatis suis imperpetuum. In cuius rei testimonium huic presenti scripto meo sigillum meum apposui, hiis testibus Ricardo Spragot maiore ville Oxonie, Thoma Dagfeld, Johannes North, Robarto Walford, Thomas Wythyses aldermannis, Johannes Fyzalene, Olyuero Urry balliuis dicte uille et alis multis. Dat' Oxonie quarto die Ianuarii anno regni regis Henrici sexti post conquestum vicesimo septimo.

The sums of 6*s.* 8*d.*, 15*s.* 4*d.*, and 15*s.* 4*d.* (unam marcam) mentioned in the grant make up the 33*s.* 4*d.* mentioned in the obit in the Kalendar.

The grant from Magdalen is as follows:—

Omnibz xpi fidelibz ad quos presens scriptum puenit. Presidens & Scolares Collegij bte marie magdalene oxon saltm. Sciatis nos pdict p'sidentem & scolares remisisse relaxasse & p p'sentes quiet clamasse p'posit



et scolaribus Collegij Regine in Oxoniam totum ius nostrum statutum titulum infuisse et demandare que vnde hauium hemis seu quouismodo in futurum haere potimus de et in uno Teneat in quo quidem Regis Chamberleyne modo inhabitare et tribus cotagijs eidem Tenet contigue iacentibus que quidem tenta et cotagia situantur in Collegium predictum propositi et scolarium iuxta magnam portam eiusdem Collegij ex parte boriali et Teneat predictum propositum et scolarium Collegij Regine ex parte occidentali. Sciat isup nos remisso relaxasse totum ius statutum titulum infuisse et demandare que vnde hauium hemis seu quouismodo in futurum haere potimus de et in quodam quieto Reditu quindecim solidorum et quatuor denariorum exequuntur de tribus Tenet dicti propositi et scolarium situalem in poachia sancti petri in Oriente Oxoniam ita quod nec nos dicti predicti et scolares nec successores nostri aliquod ius statutum titulum infuisse seu demandare in premissis seu aliquo premissorum de celo exige seu vendicare potimus sed ab omni iure titulus infuisse et demandari in premissis et quilibet premissorum pro perpetuo simus exclusi per presentes In cuius rei testimonium Sigillum nostrum coe presentibus apposuimus hiis testibus Ricardus Kent tunc maiorem Ville oxoniensis Iohannes Egecombe aldermanno eiusdem ville Edwardo Mortmer de eadem et multis aliis Dat primo die Octobris Anno Regni Regis Henrici septimi post duodecimo.

The grant to Magdalen, printed by permission of the President and Fellows, in whose custody it is, runs as follows:—

Omnibus Cristi fidelibus ad quos presens scriptum peruerenter prepositus et scolares aule regine in Oxonia salutem. Sciat nos predictos prepositus et scolares remisso relaxasse et pro nobis et successoribus nostris imperpetuum quietum clamasse presidenti et scolaribus collegii beate Marie Magdalene Oxoniam totum ius, statutum, titulum nostrum, interesse et demandam que unquam habuimus, habemus seu quouismodo in futurum habere poterimus de et in quodam quieto redditu tresdecim solidorum et quatuor denariorum exequuntur de quodam tenemento nuper vocato Boreshedde in parochia beate Marie virginis in alto vico, extende se ab alto vico ex parte boriali usque ad venellam vocatam Iureslane ex parte australi. Insuper sciat nos remisso relaxasse totum ius et titulum nostrum in quodam quieto redditu sex solidorum et octo denariorum exequuntur de quodam tenemento vocato le Bell in parochia sancti Petri in oriente; necnon totum ius, statutum, titulum nostrum, interesse et demandam in quodam quieto redditu tresdecim solidorum et quatuor denariorum exequuntur de et in quodam tenemento situato in parochia sancti Michaelis ad portam borialem in quo modo inhabitat Hugo Ashfeld; ita quod nec nos predicti prepositus et scolares nec successores nostri aliquod ius, statutum, titulum, interesse seu demandam in premissis seu aliquo premissorum de cetero exigere seu vendicare poterimus, sed ab omni iure, titulo, interesse et demanda in premissis et quilibet premissorum pro perpetuo simus exclusi per presentes. In cuius rei testimonium huic presenti scripto nostro sigillum nostrum commune apposuimus; hiis testibus, Ricardus Kente maiorem ville Oxon, Rogero Baxster et Iohanne Takley eiusdem ville balliuus et multis aliis. Dat in collegio nostro predicto duodecimo die Octobris anno regni regis Henrici septimi post conquestum Anglie duodecimo.

Magdalen has also the document transferring the quit rent of 13s. 4d. to



Spenser from Richard More and John Acreman, and the document transferring it to More and Acreman from John Salesbery.

**Mar. 14.** For 'ultima quadragesime' see p. xxvi.

**18.** Edward, king and martyr (975-978), son of Edgar, murdered at Corfe Castle at the instigation of his step-mother Elfrida. See note on June 20. For the sun in the ram see p. xxv.

**20.** The scribe seems to have written *mr* after *epi* and found that that was wrong, but left the *et* he had written. Cf. Lady day where *Ai* has been written. St. Cuthbert was confessor. The *mr* may have been smudged out later.

See note on September 4.

**21.** The feast of Saint Benedict the abbot. Spring equinox, see p. xxv. The earliest day on which Easter can fall, see p. xxvii. The Obit of Mr John Crosby, formerly Treasurer of the Cathedral church of Lincoln who conferred on us 30 pounds for the advantage and utility of that College of yours and also other ten pounds to be distributed to the provost fellows and scholars of the same College on the day of his obit to the observation of which obsequies and mass with singing we are bound for twenty years<sup>1</sup> under the penalty of forty pounds to be paid to the dean or chapter of the aforesaid cathedral church of Lincoln, beginning those obsequies in the year of our Lord 1482.

John Crosby, LL.D., was collated Treasurer of Lincoln Cathedral 19 Dec., 1448, and prebendary of Crackpole St. Mary in the same cathedral 16 Aug., 1471. He died 26 Mar., 1477, and was buried in the cathedral. His will, dated 30 Sept., 1476, was proved 29 March, 1477. (Le Neve, ii. 89, 137.)

For the note at the bottom of p. 11 see p. xxx.

**24.** The commemoration of Lady Day was by mistake inserted on this day in blue, the colour of the first class feasts. When the mistake was discovered it was smudged out and the entry transferred to the right day, which is the next day, in black. The Kalendar is thus made to seem to deprecate Lady Day.

The Obit of Mr John Kyrkby formerly fellow of this college, who gave us possessions (in Chalgrave) to the value of 20 shillings. Also he gave four vestments with their appurtenances and a certain sum of money.

Kyrkby was fellow from 1468 to 1475. He was one or other of the Bursars for the whole time.

The document conveying John Kyrkby's benefaction to the College is as follows:—

This is the last *wyll* of me Johā Kirkeby vicar of Chalgrave in the counte of Oxforde mayde and declarede the xxij day of the month of July In the yere of our lorde god M<sup>o</sup> fyve hundreth and xij and in the thirde yere of reigne of kyng henry the viij<sup>th</sup> as to the dispositiōn of all and synglar my londē and tēntē medowes lesue; woddes and pastures w<sup>t</sup> all their apportiōnē or to the same appertenency or belongyng wi<sup>n</sup> the towne and pishe of the seyde Chalgrave excepte ane acre of londe w<sup>t</sup> a Cotage or howse a pon it wiche lyeth or is annexed to the vicarege fyste I woll and ordeyāt yat Immediatly aft my decesse yat Edward Rigge and Johā Pantre clerkē my feoffez shall stonde therin feoffede and seised of and in all the seyde londe and tēntē and other þmisiſ to the effecte and ende to fulfyll this my laste

<sup>1</sup> See n. on p. 112.



wylf and yat yay their heires and assigne<sup>3</sup> shall frome hynsfōrth have tayke and pceyve<sup>1</sup> yerly for eūmore thisse; Rent<sup>c</sup> Reuenue<sup>c</sup> and p̄fite<sup>c</sup> of all the forseyde lond<sup>c</sup> tēnt<sup>c</sup> and other p̄misf w<sup>t</sup> thapporṭancē to my vse and p̄fite as longe as I leve and aft my decesse to this vse and entent yat is to sey yat the seyde seoffe<sup>3</sup> their heires and assigne<sup>3</sup> of all the Issue; Rent<sup>c</sup> Reuenue<sup>c</sup> and p̄fite<sup>c</sup> cōmyng and growyng yerly of the seyde lond<sup>c</sup> tēnt<sup>c</sup> and other p̄mis<sup>c</sup>; Shall mayke or do tobe mayde obfuede and kepyde a Solempne annūsary or obyte yerly for eūmore the xxv<sup>b</sup> day of Marche w<sup>t</sup> Placebo and Dirige<sup>c</sup> over Eveñ wīn the quene College of Oxforde for the soule of the seyde Johān Kirkby and for the soules of his father and mother. and the remanente or residewe be disposede and orderte to and for the exhibi<sup>c</sup>ōn and fyndyng of scolars whiche for the tyme shall be in the same quene College To have and to holde the seyde lond<sup>c</sup> and tēnt<sup>c</sup> and all other p̄misf w<sup>t</sup> all thapporṭancē theierto ptenyng or belongyng to the seyde Edwarde and Johān my seoffe<sup>3</sup> their heires and assigne<sup>3</sup> to the vse and entente a bove expressede and declarede to pforme and fulfyll this my laste wylf in man<sup>c</sup> and forme above expressede and declarede. In witness whereof to this my presente laste wylf of and aft the p̄mis<sup>c</sup>; I the forseyde Johān kirkby have sette my seale and subscribede my name w<sup>t</sup> myn owne hande yeven the day and yere above wretēn.

P me Johānem kyrkby

**Mar. 25.** See note on preceding day. At some time a scribe began making the entry on the right day in red and did not finish the second letter. It may have been the original scribe, as the blue has in most cases been added over a subjacent red. If so, it seems strange that he should have transferred his energies to the wrong day. It is possible that after having made the mistake he began to correct his error and then thought better not to call attention to it.

**27.** There was a tradition that the 27th March was the day of the calendar year on which our Lord rose from the dead.<sup>2</sup>

**APRIL.** For the length of the calendar and lunar month see p. xiv. For the Egyptian or unlucky days see p. xiv. For the hours of day and night see p. xxv. The unlucky days in April are the 10th and the 20th.

**3.** St. Richard of Chichester (Hampson by mistake calls him of Cirencester), bishop and confessor, nine lessons if it happens before Easter, if after nothing. See p. xxii. Richard de la Wych (1245-1253) was intruded into the bishopric of Chichester by Pope Innocent IV (Fiesco) after Robert Paslelew had been dulyelected bishop. He was a Dominican, and for the first two years of his bishopric was kept by King Henry III out of the revenues of his see. It was this which gave him his claim to the title of confessor. His canonization was due to the Dominicans and to his being, as Fuller calls him, a stout 'Becketist'.

<sup>1</sup> perceyve, i.e. receive.

<sup>2</sup> See notes 5, 6, p. 52.

<sup>3</sup> Easter chanced to fall this year (1910) on the 27th March. This occasioned a discussion in *Notes and Queries* from which it appeared (xi S. I. Mar. 5, p. 185 a) that Dante (*Conv. iv. 23*) believed in the tradition, and (ib. Mar. 19, p. 231 a) that, tradition notwithstanding, this is an impossible day for the Resurrection to have happened on; as, whether the year was A.D. 29, or 30 or 33, it must have fallen in April.



The Obit of Sir John Stowford knight, from whom we had two tenements otherwise called Simon's of Gloucester and Wyndmillhall and great sums of money.

The following are extracts from the College Long Rolls concerning these properties:—

1358-1359. 'R<sup>2</sup> de dono dñi Ioh̄is de Stouforði A<sup>o</sup> dñi M<sup>o</sup> CCC<sup>o</sup> lvij<sup>o</sup> ad emēði le Wyndmillehalle .xx. l*j.*'

1373-1374. 'R<sup>2</sup> Thome de Glowcest<sup>2</sup> h̄edi Simon<sup>2</sup> Glowcest<sup>2</sup> p relaxacōe iū<sup>2</sup> sui in Manso quod nob̄ dedit Ioh̄nes Stowforði xx li.'

The deeds by which Stowford made over these properties to the College are as follows:—

(1) Sciant om̄es tam p̄sentes q̄m futuri q̄d̄ ego Ioh̄nes de Stouforði dedi concessi & hac p̄senti carta mea cōfirmau p̄posito & scolarib<sup>z</sup> aule Regine de Oxōn vnū tenementū cū suis p̄tinenciis in villa Oxōn in pochia sc̄i Petri in oriente in alto vico situatū iuxta tenementū Prioris & Conuent<sup>o</sup> Sc̄e ffrideswyde de Oxōn ex pte orientali habendū & tenendū p̄dēm tenementū cum suis p̄tinenciis p̄dictis p̄posito & scolarib<sup>z</sup> ac eoꝝ successorib<sup>z</sup> impetuū. Et ego p̄dēs Ioh̄nes & heredes mei p̄dictū tenementū cū suis p̄tinenciis p̄dictis p̄posito scolarib<sup>z</sup> & eoꝝ successorib<sup>z</sup> Warantizabim<sup>o</sup> & impetuū defendemus In cuius rei testiō sigillū meū presentib<sup>z</sup> apposui. Daꝝ Oxōn q̄ntodecimo die Augusti. Anno Regni Regis Edwardi tercij post 9uestū Angl vicesimo secundo ffrand<sup>o</sup> vero Nono. H̄ijs testibus Ricardo Selewode maioꝝ ville Oxōn Ioh̄ne Peg<sup>2</sup> Ioh̄e de Aylestōn Ballis eiusde ville. Ricardo Cary Coco Roḡro Piron Henrico de Skiptone & aliis.—

This 'tenementum' is named in earlier deeds as that of Simon of Gloucestre.

(2) Sciant om̄es tam p̄sentes quam futuri q̄d̄ ego Henricus Whytfeldi Clēcus intuitu dei & p̄ salute sp̄ali animaꝝ bone memorie viroꝝ Magistri Ioh̄is de Hothum doctoris in Theologia & dñi Ioh̄is de Stowforði Militis dedi . concessi . & hac p̄senti carta mea confirmau Prepoīto & Scolaribz Aule Regine in Oxōn tria Mesuagia mea in alto vico p̄dē ville in pochia Sc̄i Petri in oriente in tenementū Abbis & Conuentus Osenay ex pte occidentali & teñ quondam Simonis de Gloucestre ex pte orientali situat quoꝝ triū tenementorū duo immediat ex pte occidentali p̄quisui de bonis d̄cī M̄ri Ioh̄is Hothū & tercī ex pte orientali p̄quisui de bonis d̄cī dñi Ioh̄is de Stowforði habendī & tenendī p̄dict tria Mesuagia cū om̄ib<sup>z</sup> suis p̄tinendī eisdem Prepoīto & Scolaribz & eoꝝ Successorib<sup>z</sup> qui p̄ tempe fūint de Capitiib<sup>z</sup> dñis feodi illius p̄ ſuicia que ad dicta Mesuagia p̄tinent impetuū Et ego p̄dictus Henricus & heredes mei p̄dict Mesuagia cū om̄ib<sup>z</sup> suis p̄tinendī p̄dēs Prepoīto & Scolaribz contra om̄es gentes Warantizabimus imp̄p̄m In cuius rei testiō huic p̄senti carte Sigillū meū apposui H̄ijs testib<sup>z</sup> Ricardo Wodehay Maiore Ville Oxōn Ioh̄e Dadyngtone Galfrid<sup>2</sup> Brehull balliū ibidī Willmo Houte Nichō Heytesbury Henric<sup>2</sup> Carpenter Thoma Clopton & Alijs Daꝝ apud Oxōn quintodecimo die Maij Anno regni Edwardi illustris Regis Angl t̄cī post conquestū quadragesimo Primo & Anno dñi Millio CCC<sup>o</sup> Sexagesimo Septimo.

Apr. 4. St. Ambrose, bishop and confessor, and doctor of the church,



a double feast. The scribe seems only to have thought of adding 'of the church' after he had written d'. f. (duplex festum).

**Apr. 5.** Obit of Sir William of Muscham rector of the church of Denham in the year of our Lord 1355. And the aforesaid Sir William gave 160 marks for the execution of the hall of our place. Also, he paid for the construction of the gate of the house (*or*, gatehouse) and of the chambers annexed thereto and of a great part of the chapel with many other benefits conferred.

Denham is in Buckinghamshire on the borders of Middlesex about two miles north of Uxbridge. The relationship of this William de Muscham to the one commemorated on 3 February is not clear. Sir is, of course, the regular title of a clergyman who was not a master of arts.

Muscham is one of the most mysterious of the benefactors of the College. He is mentioned in the founder's statutes, his benefactions extended over a period of at least fourteen years, the College's relations with his executors continued for at least five years after his death in 1355, and a visit was paid to Denham apparently in relation to him in 1369 or 1370. He seems to have been provost of the College for a while after the death of Eglesfield, and to have been one of three fellows who presented his successor Hotham to the Archbishop of York for confirmation, and all this while to have been rector of Denham.

The following extracts from the Long Rolls refer to Muscham and to Denham:—

1347. in expensis domini Willelmi Muscham et alterius rectoris una cum supervenientibus secum vj<sup>4</sup> vj<sup>4</sup>  
liberata pro expensis petri de ravenwyk euntis ad Denham pro pecunia querenda pro nova camera circa hockedai ij<sup>4</sup>

liberata pro expensis petri et johannis pag<sup>3</sup> euntis ad Denham pro pecunia querenda pro nova camera circa hockedai ij<sup>4</sup>

in equo locato ad rogerum swynbrok tendentem<sup>1</sup> ad Denham die veneris ante festum sancte margarete pro pecunia querenda a Domino Willelmo Muscham vij<sup>4</sup>

in equo locato ad rogerum swynbrok in crastino nativitatis sancte marie tendentem ad Denham pro pecunia querenda per tres dies et in expensis eiusdem equi et garcionis xvij<sup>4</sup>

1350-1. recepta

de dono domini Willelmi Muscham xvij<sup>4</sup> pro twystes<sup>2</sup> portarum

in expensis domini Willelmi Muscham et Hothum versus Lunden et ibidem per duos dies ad loquendum cum Episcopo Wygorn pro ecclesia de Nebald pacy vij<sup>4</sup> ob.

in expensis Thome versus Denam et H. versus London et H. versus London et H. versus Suth.<sup>3</sup> xij<sup>4</sup> id. ob.

1351-2. in septimana Sancti Benedicti pro famulo Muscham in dietis iv<sup>4</sup> pro stramine ad lectum in camera Muscham vj<sup>4</sup>

Thome Ormeshed pro expensis et equo conducto ad Denham pro carta portanda xvij<sup>4</sup>.

torn L. R. Ex mutuo . . . .  
de domino Willelmo Muscham xx<sup>4</sup>.

<sup>1</sup> For 'tendentem'.

<sup>2</sup> Probably 'hinges', possibly 'cords'.

<sup>3</sup> Southampton.



1353, 4, 5. in septimana omnium sanctorum pro Muskham et famulo suo pro Johanne de Eglesfeld et Ricardo de Hoton et famulis eorumdem vj<sup>o</sup> vij<sup>o</sup> ob.  
 in septimana sancte ffrideswyde in communis Muskham xvij<sup>o</sup> ob. in batellis eiusdem ix<sup>o</sup>.  
 in septimana simonis et jude in communis Muskham ij<sup>o</sup> in batellis eiusdem v<sup>o</sup>. q.  
 in septimana omnium sanctorum in communis Muskham ij<sup>o</sup> iv<sup>o</sup> in batellis eiusdem iv<sup>o</sup> q.  
 in septimana sancti martini in communis Muskham ij<sup>o</sup> j<sup>o</sup> et in batellis eius iii<sup>o</sup> ob.  
 1360-1. in expensis Fancourt versus Duninton? ad loquendum cum executore Musham xvij<sup>o</sup>.  
 1361-2. donata pro animabus Johannis de Hothum parentum suorum et Willelmi Musham xxix<sup>o</sup> xvij<sup>o</sup> xi<sup>o</sup> ob. q.  
 debita receipimus xxxiv<sup>o</sup> xv<sup>o</sup> ix<sup>o</sup> de debitibus collegio per testamentum Musham.  
 1362-3. famulo qui venit ab executore Musham xij<sup>o</sup>.  
 1368-9?. deham (Denham) pro domino Willelmo et preposito in equis xij<sup>o</sup>.

The passage from the statutes ordering his soul to be prayed for is given above, Introduction, p. ix. The circumstances connected with his provostship and fellowship are given in the letter from the College to the Archbishop requesting the confirmation of Hotham, which is taken from the Archbishop's Register at York.

Zouch. Fol. cclxij.

Ira dīta dīo Archiepō p Collegū Aule dīē Regine p confirmātō  
 pōtī dēe aule.

Reuerendo in xpō pī ac dīo dīo Willmo dei grā Eboꝝ Archiepō Angl Primati Sedis Aplice Legato sui humiles q̄ deuoti senior q̄ scolares Aule Regine in Oxōn de nouo fundate honores cum om̄i reuerentia debit' tanto pī. Cum nup vacante pōtī'a collegij dom<sup>o</sup> seu Aule Regine Oxōn sup<sup>o</sup>dēe p resignacōem dīi Willi de Muskham qui quibdām de causis de nouo emergentib̄ officio p̄positure pdēe renunciauit pure sponte simplici<sup>o</sup> q̄ absolute Nosq; p̄fat<sup>o</sup> senior Nichus de Astōn. Amandus de Elstanwyke q̄ Wilms de Muskham socii q̄ scolares Aule pdēe collegium facientes q̄ collegialit congregati nullo dēe Aule socioꝝ absente de futō p̄posito tractālīm<sup>o</sup> diligent<sup>o</sup> q̄ ad eleccōem p̄positi facien̄tī decimū octaua diem Iunij p̄fixerim<sup>o</sup> q̄ assignaūim<sup>o</sup> ac illo die p̄fixo q̄ assignato nullo socio vt p̄mittit tunc absente ad eleccōem de futō p̄posito dīi collegij faciendam Missa de Sancto Spū in oratorio nrō p̄mit<sup>o</sup> celebrata legitimate sedm̄ formam scrutinij pcedentes iuxta vim formam q̄ effectum statuti collegij sup<sup>o</sup>dīi discretū virum Magīm Iōhem de hothum cīcum v̄ē diōc sacre Theologie bachallariū in spualib<sup>o</sup> q̄ tempalib<sup>o</sup> circūspectū ḡcordit<sup>o</sup> q̄ vnanimī elegim<sup>o</sup> iuxta formam statuti Aule pdēe cuius eleccōis confirmātō ad vos ptinet virtute cuiusdam altius statuti nrī cuius tenor tīs est Volo eciam q̄ ordino qđ eleccōe huiusmodi celebratā ipa eleccō Venīabili in xpō pī q̄ dīo Eboꝝ Archiepō Angl primati qui p̄ tempe fūit in cuius



puincia ecclia pochialis de Burgo Sub<sup>o</sup> Staynesmore & Maniū de Rauenwyke que de fundacōe sunt collegij p̄dē notorie consistunt p̄sentet & p ip̄m veſtabilem p̄rem sūmarie & de plano absq̄ pcessu iudicario quoctūq̄ confirmet & in casu vacacōis ecclie Cathedralis Eboꝝ p̄dē p̄sidenti Caplo Eboꝝ p̄sentet & p ip̄m p̄sidentem p tempe vacacōis eiusdem confirmet eleccō huiusmodi p̄sentati.<sup>1</sup> Vram igit̄ p̄nūtūtē rogam<sup>o</sup> humili<sup>o</sup> supplicants q̄tin<sup>o</sup> d̄cam eleccōem sic vt p̄fert<sup>o</sup> concordit & vnamisūl de dōo Magrō Iohē de hothum debite celebratam confirmare ac ip̄m Magrō Iohē ad oficium p̄positure collegij huiusmodi iuxta formā statuti p̄dē admittē v̄a dignet<sup>o</sup> p̄nūtē reuerenda Et vt eadem p̄nūtē v̄a reuerenda cognoscat nos om̄es & singlos in p̄missis om̄ibꝫ & singlis fuisse vnamisūl & concordes eleccōi & p̄sentacōi supplicacōi m̄ris p̄missis sigillum cōē collegij n̄ri p̄sentibꝫ apposim<sup>o</sup> in testimōnū p̄missōq̄ Ad regimen & munimē ecclie sue sc̄ē conseruet vos altissim<sup>o</sup> annis multis. Spt' Oxōn in festo sc̄ē Margareta anno dñi Millio CCC<sup>mo</sup> Quinquagesimo.

The deed by which Muskham transferred to the College a property which he had recently acquired in Oxford runs as follows:—

Sciant om̄s tam p̄sentes q̄m futuri q̄d̄ ego Wiflms de Muskham Rector ecclie de Denhām intuitu dei & beate marie & om̄m sc̄ōꝫ & p salute aīe mee & aīaꝫ om̄m bñfactoꝫ meoꝫ dedi cōcessi & hac p̄senti carta mea cōfirmavi p̄pōto & scolaribꝫ aule Regine Oxōn totū Mesuagiū meum quod habui in villa Oxōn situatū i pochia sc̄i Petri in Oriente cū edificijs gardiniis libertatibꝫ aisiamentis & om̄ibꝫ suis p̄tinenicijs absq̄ vlo retenemēto quod de Margareta de Wynnsbury nup adquisiui. Habend̄ & tenend̄ eisdē p̄pōto & scolaribꝫ q̄i p̄ tēpe sūnt de capitalibꝫ dñis feodi illius p seruicia que ad dēm Mesuagiū cū om̄ibꝫ suis p̄tiū vt p̄dēm est p̄dē p̄pōto & scolaribꝫ cōt̄ om̄s gētes Warantibam<sup>o</sup> in ppetuū. Et ego p̄dēt̄ Wiflms & hedes mei p̄dēm Mesuagiū cū om̄ibꝫ suis p̄tiū vt p̄dēm est p̄dē p̄pōto & scolaribꝫ cōt̄ om̄s gētes Warantibam<sup>o</sup> in ppetuū. In cui<sup>o</sup> rei testimoniū huic p̄senti carte sigillū meū apposui. H̄is testibꝫ Iohē de sc̄ē firedeswida tūc maiore ville Oxōn Iohē de Bereforð. Thoma de Appleton. Iohē de Stodeleye. Ric̄ Cok̄ Wiflmo Hunt & alijs. Dat apud Oxōn in festo sc̄i vincencij martiris. Anno regni Edwardi illust̄ Reḡ Anglie Feij post q̄uestū regni sui videt Anglie vicesimo sexto finiente. Regni vero ffirancie .xij. et anno domini M<sup>mo</sup> CCC<sup>mo</sup> Lij<sup>do</sup>.

The earliest deed the College has relating to this property is from Galfridus de Stokwell to Thomas de Wynnesbuꝫ & Margar. vx. sorori dci Galfd̄ granting totū jus in duobꝫ mess. que sita sunt *juxta cimiterium* ejusdem ecclie.

**Apr. 8.** All the feasts without rulers of the choir, from the octave of Easter to Pentecost (Whit Sunday), have a double Invitatory.

This is probably a Rule and not an entry for the day. It is placed where it is owing to there being no room in the page lower down.

For these rules see p. xxxi.

**11.** The Obit of Lord Henry Beaufort Cardinal Presbyter of the (Holy Roman)<sup>2</sup>

<sup>1</sup> This is an extract from the founder's statutes.

<sup>2</sup> In the original it looks as if part of Sacrosante and the whole of Romane had been expunged and then reinserted very skilfully.



Church of the title of Saint Eusebius commonly called of England Bishop of Winchester who conferred on us a sum of fifty marks for the building or other necessities of our college, for which sum we are bound to celebrate his Anniversary day on the eleventh day of April under the penalty of twenty shillings unless so far as it should chance to fall on one of these four days that is to say on the Supper of the Lord,<sup>1</sup> on the day of preparation,<sup>2</sup> on Holy Saturday or on Easter day in which cases it is lawful to put off the observance of the Anniversary.

The tradition runs that Cardinal Beaufort, when Chancellor of the University, lived in the College, and had under his charge the young prince Henry, afterwards Henry V. The passages of the College accounts in which Beaufort's, or as he is there called Bewforth's, residence in the College is mentioned are as follows:—

1390-1391 *Custus Capelle* :—'Itm Iohi Suieti Bewforth p nccis emptis & p ope suo ad vestimenta xxij. s. v. d.' It Iohi Suieti Bewforth .ij. s.  
*Custus forincoꝝ* :—'It p duab; clauib; vnā ad can̄am p̄p̄ti & aliam ad can̄am Bewforth .vj. d.'

1392-1393 *Custus intrinseci* :—'It p .ij. klikets<sup>3</sup> ordinat̄ Bewford & Suietib; suis—iiij. d.'

1395-1396. *Supervenientes* :—'Itm p vino in vice beuforth—ij s It in alia vice beuforth—xij d'

The document in which the College undertook the celebration of Beaufort's Anniversary runs as follows:—

Uniuersis sancte matris ecclie filiis ad quos p̄sentes litere puenerint Willms Spens artium Maḡ et sacre theologie Baccalarius Prepositus Collegij Regine in Oxōn et eiusdem Collegij Socij & Scolares saltm in eo qui est omniū vera salus. Cum Reuerendissimus in xp̄o pater & dñs, dñs Iohannes<sup>4</sup> miseratione diuina sacrosce Romane ecclie tti Sc̄e Balbina p̄sb̄it Cardinalis Archiep̄us Eb̄o nobilis q̄ p̄potens dñs Edmundus Marchio Dorset<sup>5</sup> ac alij electi et eximie circumspiccionis viri simul cum eis executores testamenti recolendre semp memorie Reuerendissimi in xp̄o patris et dñi / dñi Henrici nup sacrosce Rohe ecclie . tti. Sc̄i Eusebi p̄sb̄iteri Cardinalis vulgaris nuncupati de Anglia Wyntōn Ep̄i.<sup>6</sup> Inꝝ ecclias Cathedrales Monastia pia q̄ loca d̄ci Regni que deuota circumspecta q̄ largacione bonoꝝ dicti testatoris honorauerunt Collegiū n̄m antedict̄ singlari quadam et p̄cipua bonoꝝ dispositioni sue vt p̄fertur cōmisoꝝ collacione duxerint respiciendū conferendo videlicet nobis

<sup>1</sup> Maundy Thursday.

<sup>2</sup> Good Friday.

<sup>3</sup> Or clickets, latches or latchkeys.

<sup>4</sup> John Kemp, Archbishop of York 1426 to 1452, when he was translated to Canterbury, made Cardinal of St. Balbina 1439, and raised to be Cardinal of St. Rufina 1452. He had been bishop of Rochester 1429, Chichester 1421, and London 1422. 'Bis primas, ter praeses et bis cardine functus'.

<sup>5</sup> Edmund Beaufort, Count of Mortain in Normandy, nephew of Cardinal Beaufort, created Earl of Dorset 1441, Marquis of Dorset 1442, Duke of Somerset 1448, killed at the battle of St. Albans 1455.

<sup>6</sup> Beaufort's will is in Nichols, *Arch. Will.* p. 321 foll. The clause under which the action of the executors here referred to was taken is probably the following:—Item, volo quod residuum bonorum meorum non legatorum juxta discretiones & conscientias dict̄ executorum meorum disponatur & convertatur in opera caritatis & in pios usus, utpote in relevandis pauperibus domibus religiosorum sive religiosarum ere alieno oppressis, in maritandis pueris pauperibus, in succurrendo pauperibus egestatem & necessitatem evidenter pacientibus, & in alia similia opera pietatis, prout ipsi crediderint saluti anime mee magis posse expedire. (Nichols, ut sup. p. 320.)



¶ Collegio nrō p̄dic̄ sūmam quinquaginta marcas ad vtilitatem & vsum Collegi nr̄i p̄dic̄ qua quidē liberalitatis et munificie gracia erga nos & idem Collegi nr̄m intelligimus p̄fāl executores vsos extitisse sub obtentu remuneracionis specialis memorato ppetua q̄z memoria digno Reilendi<sup>mo</sup> patri Henrico Cardinali p̄dic̄ et eius anime p̄ hoc obtinende nos liberalitati munificie & beneficijs nobis sic vt p̄fertur exhibitis & impensis grata vicissitudine p̄ viribus respondere cupientes r̄ p̄fate sue pañitatis votis & desiderijs beniuola pmptitudine non immerito intendenđ duximus & annuenđ volentes & concedentes p̄ nobis & success⁹ nr̄is memorai Reilendi<sup>mo</sup> in xp̄o patrem Henrici Cardinale Angl⁹ participe fieri & fore ac esse debere oracionem et suffragioꝝ ac generaliꝝ omnīꝝ & singloꝝ sacrificioꝝ spiritualiꝝ & pietatis opum in die Collegi nrō diuine maiestatis aspectibus quomodo libet offerendoꝝ ac p̄ter & vltra hoc concedim⁹ atq; promittimus in fide qua deo & sancte matri ecclie vinculo astringim⁹ necnon sub hypotheca & obligacione om̄iꝝ & singloꝝ bonoꝝ nr̄oꝝ mobilium & immobilium qđi absq; dolo fraude decepcione negligencia defectu sive fallacia nos & successores nr̄i singlis annis imp̄p̄m solenniꝝ & celebriꝝ obseruabimus & obseruabunt diem Anniversariū obitus dicti Reilendi<sup>mo</sup> patris Henrici Cardinalis vndecimo die Aprilis cum Missa de Requiem<sup>1</sup> & exequijs mortuoꝝ die immediate p̄cedent nisi & quatenus h̄moi vndecimus dies fuerit dies Iouis in cena dñi dies paraseues sabatū sc̄m Pasche aut ip̄e dies [pasche]<sup>2</sup> quo casu pmittimus & vt supra nos & successores nr̄os supradic̄ obligaſmus] qđi p̄dic̄ diem anniversariū obitus ipius Reilendi<sup>mo</sup> patris Henrici Cardinalis die Martis dicti diem pasche p̄ sequenꝝ cum Missa soleſſmni] de Requiem & exequijs mortuoꝝ die immediate p̄cedente sic vt p̄fertur obseruabimus et faciemus obseruari / Et vt nichil securitatis legitime quo obseruacioni p̄missioꝝ p̄uideri possit deesse videatur quia potius vt ex multiplicitate securitatis liquere possit nr̄e mentis & intencionis existere p̄missa omnia & singla inuolab̄ & inconcusse integra & illesa fide seruare concedimus p̄ nobis & successoribus nr̄is ac nos & ipos firmiſ in fide pmittimus qđi si quod absit contingat nos aut ipos in execuzione vel obseruacione anniversarij vel oracionū p̄dic̄ in forma supius annotata aliquando deficere tociens quociens ita contigerit ac p̄ quolibet h̄moi d[efectu] soluēmus sine contradicione vel obieccione nōe pene venerabili patri Wynton Ep̄o qui p̄ tempore fuerit sūmam viginti soliꝝ cuius sūme dimidia pars remanebit memorato Ep̄o aliam vero dimidiā ip̄e psoluet [et libera]bit illi qui defectum h̄moi p̄mitus deteget seu denunciatib: In quoꝝ omniꝝ & singloꝝ fidem et testimonium has literas nr̄as indentatas & bīptitas fieri fecimus patentes sigillo nr̄o cōi sigillaꝝ quarū vna pars in disposicione executoꝝ dicti Reuerendissimi in xp̄o patris alia vero pars in archiūis nr̄is debet ppetuo remanere. Daꝝ in Collegio p̄dic̄ vicesimo die Ianuarij Annis domini Millimo Quadragesimo quadragesimo septimo. regni q̄z Regis Henrici sexti post conquestum vicesimo sexto.

College Seal, red, attached. [SIG. C]OMVNE PREPOSITI [ET SCO]LARIV AVLE REGINE DE OXO[NIA]

Apr. 12. St. Leo's qualification as pope is obliterated with a pen, as those of other popes are elsewhere.

<sup>1</sup> So called because the office begins with 'Requiem aeternam dona eis, Domine; et lux perpetua leuceat eis', Grant them eternal rest, O Lord; and let perpetual light shine upon them. See *Sarum Missal*, ed. Dickinson 860.

<sup>2</sup> The Thursday, Friday or Saturday before Easter or Easter Day itself.



The festival of St. Leo I (the Great) is kept at Rome, according to Bishop Gore (Smith and Wace, s. v.), on 11 April, and according to Cambridge edition of *Sarum Breviary* at Lincoln and Wells, but not at Sarum, on the same day. He is also in the Trinity College MS. Kalendar, printed by Wordsworth (O. H. S. xlvi), which he there dates Oxford, 1337. He is also in Arundel MS. 60, a Winchester Kalendar, and in Arundel MS. 155, a Canterbury Kalendar, both cited by Mr. E. Bishop in *Bosworth Psalter*, p. 84. A later Canterbury Kalendar in MS., Tiberius III, omits St. Leo, probably, according to Mr. Bishop, as a cult fallen out of fashion or removed to make room for the large number of additions made between 1080 and 1250.

**Apr. 14.** For etc. see note on 2 January. The Obit of Adam of Eglesfield, Clerk, uncle of Robert of Eglesfield (the founder of that College of yours).

He is mentioned in the Statutes, see pp. ix and 51, and this is one of the Obits entered by the original scribe. See p. xi.

The 'Sedes Clavium Rogationum' should be the 15th, the third day with the letter G in April. It has been put on the 14th by the scribe by mistake. For 'Claves' see Introduction, p. xxvi.

**17.** For the sun in the bull see p. xxv.

**19.** For etc. see p. 51. Alphege, bishop of Winchester 984-1005, archbishop of Canterbury 1005-1011, was murdered by the Danes at the sack of Canterbury.

**23.** For 'cum regimine chori' see p. xxi.

**25.** The last day on which Easter can fall.

**28.** For etc. see p. 51. Here again the 'Sedes Clavium Pentecostae' is put one day too early. It should be on the last day of April of which the Sunday letter is G.

The earliest day on which Ascension day can fall. It is placed two days too early. When Easter Day falls on 22 March, Ascension Day is on 30 April.

The Obit of Mr John Peyson formerly provost of the Queen's hall and of Mr Richard Peyson his brother and of Robert and Alice his parents on the 28th day of April who conferred upon us 22s per annum at Totebaldyngton and Denton. Also he gave one gilded pyx for the Sacrament and one 'goblet' with a gilded cover. Also one great salt cellar with a cover and one gilded nut with a cover and twelve spoons with gilded knobs.

'Pereson, John, incepted in arts, 1449,' and was elected fellow in 1451. He held the junior and senior bursarships in due course and was Provost from 1460 to 1482 when he resigned.

The donation of the pieces of plate mentioned in the Kalendar and the obligations undertaken by the College in consequence are set forth in the following indenture :-

Hec indentura facta septimo die Aprilis Anno dñi Millesimo CCCC<sup>mo</sup>  
lxxxij<sup>o</sup> testatur q̄ Magister Iohes Pereson nup prepositus Collegij regine in  
Oxon̄ promittit et concedit magistro henrico Bost preposito Collegij eiusdem  
et socijs ac scolaribus et successoribus suis necnon ad vsū Collegij p̄dicti  
centū Marcas vel ad valorem centū Marcarū sterlingorū de quibus Idem  
magister Iohes deliberauit in pte soluconis p̄dicto Magistro henrico modo



preposito ad vsū suū in Collegio pdicto et post ad vsū Collegij et sociorū eiusdem vnā nucem harnesiā<sup>1</sup> cū Argento et coptorio de argento & deauratō pð<sup>2</sup> iij li vj s viij dī Itm̄ deliberauit vnū ciphū argenteū cū coptorio pð<sup>2</sup> iij li Itm̄ deliberauit vnū rotū ciphū deauratū cū coptorio vocalē. Cōblecte pð<sup>2</sup> iij li xijj s iijj dī Itm̄ sex coiliaria noua pð<sup>2</sup> xxvj s viij dī Itm̄ idem magister Iohes concedit preposito sociis et scolaribus p̄ obitu et Annūsario solēpni parentū suorū et magistri Ricardi fratris sui tenendo annuati in die sancti vitalis martiris in forma vt sequitur vita pdicti magistri Iohis durante In primis preposito duos solidos p̄ manus pdicti magistri Iohis siue assignati sui: cuilibet sociorū p̄senē in exequijs et missa duodecim denios cuilibet capellanorū dicti Collegij octo denarios Magistro puerorū sex denios. cuilibet puerorū dom<sup>3</sup> & clericorum capelle quatuor denios cuilibet pauperi fuien<sup>4</sup> tres denios Et pro secūdo ferculo in die Epiphanie p̄ om̄ibus inhabitantibus et p̄ honore tante solepnitatis tres solidos et quatuor denarios<sup>5</sup> Itm̄ Idem Iohes p̄status concedit p̄fate p̄posito socijs scolaribus et successoribus suis post decessū suū totū statū titulū et possessionē que habet siue here polūt in tenemēto illo nouo situāt in pochia sancti Johis Bāpte in villa Suthm̄pto quod p̄quesuit de Thoma Bach. Et pecunie inde p̄ueientes disponantur ad voluntatē prepositi p̄ Annūsario dicti magistri Iohis parentē & magistri Ricardi fratris sui annuati In primis recipiat Annuati prepositus tres solidos & iij denios & quilibet socius presens virginē denios quilibet capellanorū duodecim denios Magister p̄uorū octo denios quilibet p̄uorū dom<sup>3</sup> et clericorū capelle sex denios & quilibet paupū fuien<sup>4</sup> quatuor denarios.

In cuius rei testimoniū vni pti harū indenturarū penes presaf̄ prepositū et socios remanent̄ pdictus magister Iohes Pereson̄ sigillū suū apposuit Atli vero pti penes presaf̄ Johem remanent̄ predict prepositus & socij sigillū suū cōmune apposuerū Dat̄ die et Anno supradicē.

[Seal attached.]

**MAY.** For the days of the calendar and lunar months see p. xiv. For the hours of the day and night see p. xxv. For Omnino tenenda see p. xxvii.

The Egyptian days are 3rd, Invention of the Cross; and 25th, St. Aldhelm. The Egyptian days are probably of Pagan origin, and seem not to have been considered as a bar to the selection of one of them as a festival. 'Hora' in the line is for 'ora'.

**2.** The Germanus celebrated on 2 May is not the bishop of Paris, nor he of Auxerre. He is a very rare saint whether at home or abroad. He is not in any other Oxford Kalendar and has only been found by Mr. Bannister in three other English Kalandars, two of Glastonbury and one of the New Minster at Winchester.

The description 'mr̄is et pont' is unusual.<sup>6</sup> He is in the Bollandists on this day, where he is said to have been Anglus or Scotus, and to have been converted, perhaps at St. Albans, by St. Germain l'Auxerrois. He is said to have gone over

<sup>1</sup> harnessed, mounted.

<sup>2</sup> pretii of the price or value of.

<sup>3</sup> This and similar provisions in wills of benefactors occasioned the gaudies observed in College.

<sup>4</sup> Mr. Wilson suggests that this is a liturgical direction to the effect that as he has no separate service he is to have the service prescribed in the Commune Sanctorum (Dickinson's *Sarum Missal*, 678\*) In natali unius martyris et pontificis.



to France on a miraculous wagon wheel, perhaps the prototype of the modern cycle, to have been consecrated bishop by S. Severinus Abp. of Cologne, and after travels and miracles in Spain and elsewhere to have returned to Normandy, to have visited Bayeux and the parts about Amiens, where a church of his name may preserve his trace, and to have been murdered near old Rouen by a pagan chief called Hiebaldus.

**May 3.** The event commemorated is the discovery of the Cross at Jerusalem by St. Helena, the mother of Constantine the Great.

For Memoria see p. xxiii.

**6.** The festival of St. John the Evangelist before the Latin gate, three lessons, a triple Invitatory.

Saint John is said to have been plunged by order of Domitian into a caldron of boiling oil before the Latin gate at Rome and to have come out unhurt.

For triple Invitatory see p. xxii.

**18.** For sun in the twins see p. xxv.

**19.** For Memoria see p. xxiii.

**25.** The festival of St. Aldhelm bishop and confessor, the middle lessons at Mattins are about St. Urban the Martyr.

In the *Sarum Breviary* (ed. Camb. III. 300) it is ordered that if the feast falls before Pentecost there is to be only a Memory of St. Urban.

In the Sarum Kalendar Aldhelm as Bishop of Sherborne, 705-709 (one of the original sees whose union resulted in the bishopric of Salisbury), takes precedence of St. Urban, whose day was regarded as the beginning of summer (see *Introd.* p. xxx), and a critical day as portending a good vintage if fine and a bad one if wet. See Hampson, i. 293 and ii. 383. It is one of the Egyptian days.

**26.** The festival of St. Augustine the apostle of the English, nine lessons.

The doctor of the church had his festival on the 28th.

Prebendary Wordsworth says this day was made a double festival by a papal bull in 1354 and in Canterbury Province in 1376. It has three lessons in the University College Kalendar, nine in the Queen's one. It is not called 'duplex festum' in either.

**27.** The Obit of Mr Edward Rygge formerly provost of this College who gave us possessions in March Baldyngton and Stanton St John to the value of three pounds per annum. Also he gave 30 pounds for buying certain tenements in the town of Southampton. Also he gave a suit of vestments of crimson velvet with three copies of the same suit to the value of 40 pounds. And we are bound to pay annually to the churchwardens of Kirkby Thore in the county of Westmorland 3s 4d for the observance of his anniversary.

Rigg was Fellow at all events from 1486, senior fellow from 1505, rector of Blechynton, and of St. Mildred, Bread-street, in London. He resigned the former in 1507 and the latter in 1514, being succeeded in both by Edward Hylton from whom he received for the former an annual pension of five marks. He was also from 1508 in receipt of a pension from God's House. He was provost from 1508 to 1515 when he resigned. His will runs as follows:—

This is the last will of me Edward Rigge clerke maid and declared the xxij day of februa<sup>d</sup> in the ye<sup>d</sup> of ou<sup>d</sup> Lord god M<sup>i</sup> CCCCC xvij And the viij<sup>th</sup>



yeþ of the reyng of kyng harry the viij<sup>th</sup> As to the dispositiōn of all my lande tenēt rente medowes lesueȝ and pastures w<sup>t</sup> their appurteñncē within the towne and feyldē of Marshe Baldyngtoȝ which lately was Joh̄n Athelams and Joh̄n Marmyons And also of my tenement lande medowes and pastures w<sup>t</sup> their appurteñncē within the towne and feldē of Staunton Sancte Joh̄n That is to witte firste that I will and ordeyn that immediatly aftyr my decesse that such psongs my feoffes which than shall stand therein feoffed and seyed to myn vse their heyres and assigneȝ shall from thenforthe have take and pceyue yerey for eþmore thisueȝ reuenueȝ and proffyeȝ of all the forseyd lande tenēt and other þmisses w<sup>t</sup> thappurteñncē to this vse and entent that is to say that the sayd feoffes their heyres and assigneȝ of pcell of the same issueȝ rente and psettē cōmyng and growyng yerly of the seid londē and tenēt and other þmisses shall mayke to be obseruyde and kepyd yerely for eþmore A solempne Obyte or Anniversari within the quene College—Of Oxford with placebo and dirige<sup>1</sup> over even. and masse on the morow for the soules of the seyd Edward Rigge his fader & moder frendē and benefactoȝs. And to gyffe and distribuite to Maysȝ Provost and to eþly felowe Chaplane. Maysȝ of the chyldren. to the children of the house. the clerke of the chappell & to eþly scoler beynȝ poyr childe beynȝ þsent att the dirige and masse as they have in the Obite or Anniversari of Willm Cherdeñ<sup>2</sup> And to obfue and kepe the Assension day as an other gaudy day in recreaȝon of the cōpany. And all the residue of the seyd issueȝ rente and psettē to gyffe and distribuite to the exhibicōn and syndyng of scolars which for the tyme shallbe win the seyd quene College: And in case that onely one of the seyd feoffes be of lyve or at onely one of them be win twenty mylys of Oxford inhabityng or abydyng then I will that the seyd one feoffier shall make and ordeyn other feoffes and such psongs as for the tyme shalbe abydyng win the seyd quene college win thre monyȝ next aft that any such case shall fortune And moreoþ I will that my seyd feoffes theyr heyres or assigneȝ and theyr successors have and hold for eþmore my seyd londē and other þmisses to thuse and entent thereof to pforme this my last will in manȝ and forme above expressed and declared. In witnes whereof to this my þsent last will I have sette my seall And writen itt w<sup>t</sup> myn owne hande Yeven the day and the yeþ Aboue written

**May 28.** The festival of St. Germanus, bishop and confessor, three lessons etc.

He was bishop of Paris.

**31.** The festival of St. Petronilla, virgin, not martyr, three lessons with Nocturn.

She is said to have been daughter of St. Peter.

For with Nocturn see pp. xxii and xxxi.

The Obite of Sir Robert of Eglesfeld Rector of (the Church of) Burgh under Stanesmore, Founder of that College of yours, who died in the year 1349.

On the same day the Obite of Mr Thomas of Karlel formerly provost of the aforesaid Hall and a great benefactor of the same.

<sup>1</sup> See notes 5, 6, p. 52.

<sup>2</sup> See p. 106.



It is strange that Eglesfeld's Anniversary seems never to have been kept as a gaudy in the College he founded.

There appears to be no reference to any of Carlile's benefactions in any of the extant Long Rolls.

For the note at the bottom of p. 20 see p. xxxi.

**JUNE.** For the length of the calendar and lunar months see p. xiv. For the Egyptian days see p. xiv. For the length of day and night during the month see p. xxv.

The Egyptian days in June are the 10th and the 16th (the Translation of St. Richard). This festival was of course founded long after the determination of the unlucky days. Bishop Richard de la Wych (Droitwich) was not canonized till 1261, nor were his relics transferred till 1276.

1. For etc. see note on Jan. 2.

2. The festivals of Saints Marcellinus and Peter, martyrs, double Invitatory, three lessons etc.

Marcellinus is said to have been a priest and Peter an exorcist.

5. The festival of Saint Boniface, bishop and martyr, and of his companions, three lessons etc.

He was an Englishman called Winfried, and the apostle of Germany.

7. Translation of St. Wlstan, bishop, nine lessons.

His festival, which is in this Kalendar, is on Jan. 19, which see. See also p. xx, and p. xxix.

8. The festival of Saints Medard and Gildard, bishops and confessors, three lessons.

Medard was bishop of Tournai, one of the Saints on whose days if rain falls it goes on for forty days. When he died it is said to have rained hot water. He is known to readers of the *Ingoldsby Legends*.

9. The Translation of Saint Edmund, double feast. The Festival of Primus and Felicianus, Martyrs.

This is the Archbishop of Canterbury 1242, canonized in 1246, and translated 1247.

In the earlier Kalendars we have of course only Saints Primus and Felicianus mentioned, or Saint Columba whose day it also was. In the later Kalendars Edmund has turned out all the others. In them he is generally called Confessor.

The form of the entry shows that he had been recently admitted to the Kalendar. Otherwise either the Martyrs would have been omitted, or a Memory of them prescribed. See p. xxiii.

12. The 'obitus' in the margin is probably a note to instruct the scribe to insert here the obit of Robert Langton.

The Obit of Mr Robert Langton, doctor of laws, who gave us three hundred pounds for the building of the chapel of this college. Also he gave a hundred shillings for the ceiling of the high altar. Also he gave 20 pounds for the gilding of the solar of the Holy Cross and of the altars in the nave of the church.

On the same day the Obit of Mr Thomas Nicolls nephew and executor of the same Mr Robert who gave us for the soul of the aforesaid Mr Robert and for his own soul and for the souls of their parents forty shillings of rent in Letcombasset



And he also gave a suit of vestments of black satin for priest, deacon, and subdeacon with three copies of the same suit.

The reference to the solar and the church are obscure. See p. 88.

Robert Langton was nephew of bishop Thomas Langton (for whom see p. 53) and proceeded D.C.L. from Queen's College in 1501. The Long Rolls from 1504 to 1516 are all missing, but in 1517 we have :-

Expensa Magistri Loyshe (who was senior fellow) usque Lond. ad colloquendum cum doctore Langton pro pecuniis ad edificationem capellæ ix<sup>o</sup> xij<sup>d</sup> ob.

pro dotatione lignorum ad faciendum scaffold circa capellam xij<sup>d</sup>.

pro vectura la robbell a fundamentis capellæ xij<sup>o</sup> v<sup>d</sup>.

The Long Roll of 1518 is again missing, but in 1519 we have :-

Expensa prepositi vsque Lond. mense Maij pro pecuniis edificii capellæ v<sup>o</sup> x<sup>d</sup>.

Pro batellis domini Will. Richmunde qui lusit super organa iiij<sup>o</sup> iiij<sup>d</sup> ob.

Pro batellis edificantium capellam xxiiij<sup>o</sup> v<sup>d</sup>.

Laboranti circa murum ad finem capellæ iiij<sup>o</sup> ix<sup>d</sup>.

Regulatoribus super capellam xxij<sup>o</sup> iiiij<sup>d</sup>.

Pro vino dato uxori magistri Englyshe sorori doctoris Langton & Michaeli Warcup & uxori ii<sup>o</sup> vi<sup>d</sup>.

He held many prebends in Lincoln, Salisbury, York, and Southwell, was archdeacon of Dorset from 1486 to 1514 and treasurer of York from 1509 to 1514. He died June 1524 and was buried in the chapel of the Charterhouse. Besides the benefactions mentioned in the obit, he left £200 to the College wherewith to build a schoolhouse at Appleby, which was his native place. He seems also to have improved the Provost's chambers which abutted on the chapel. His arms are over the door of the provost's garden leading into the passage towards the street, now almost obliterated, in Wood's time visible as two tuns one with a 'long' note (for Langton), the other with a vine springing out of it (for Winton, in piety towards his uncle) with a roe and a bear (for Robert) as supporters. Over the arms is the cap of a protonotary apostolic, an office which Langton seems to have held. Another coat of arms,<sup>1</sup> under a protonotary's cap, is in a window of the chapel, alongside of Wolsey's arms, who may have furnished Langton with the Italian tiles which formed the border of the pavement of his antechapel.

Thomas Nicolls, chaplain, obtained leave to enter the University library 12 Dec., 1508, was admitted B.Can.L. 1 July, 1510, succeeded his uncle as Prebendary of Southwell in 1517, and died in 1526.

**June 14.** The festival of St. Blaise, bishop and confessor, three lessons.

By a common mistake (Mr. Bannister has noted it in at least five Kalendars) Blasii is here entered for Basilii, the Greek doctor. The writer of the Univ. Coll. Kalendar began Bla but erased the second and third letters. St. Blaise is in this Kalendar in his proper place on 3 Feb.

<sup>1</sup> Party per pale gules and azure the letter Tau argent and a plummet or in pale between an escutcheon and a catherine wheel of the fourth. On a chief of the last a cross patonce of the first between two torteauxes of which the first is charged with a key and the other with a dagger in bend both or. There is also a second, or third, Langton coat in another window, Argent a fret and a chief gules, on the fret is a tun and over that the letter R. The crest is a musical note called a Long on a Tun.



**June 15.** The festival of St. Vitus and Modestus and Crescentia, martyrs, an Invitatory.

The scribe has by mistake omitted 'duplex' after 'Inuit.'

**16.** The Translation of Saint Richard, bishop, nine lessons, etc.

For etc. see note on 2 Jan. For St. Richard see note on 3 Apr. The translation was only from one place in Chichester Cathedral to another.

**17.** For sun in the crab see p. xxv.

**19.** Festival of St. Gervasius and Protasius, martyrs, double Invitatory, three lessons.

The Obit of Henry Robinson Doctor in Theology, Provost of this College for nearly 18 years, and afterwards bishop of Carlisle for the same number of years. Who conferred on this College three hundred pounds for the use of the Poor Boys that they might not be compelled to leave the College after they had received the degree of Master in the faculty of Arts before the election of Scholars or at least before two years.<sup>1</sup> He gave also a basin with a little pitcher of silver: and some books which have been placed in the Library.

Henry Robinson, Fellow 1575, Principal of Edmund Hall 1576, Provost 1581, Bishop of Carlisle 1598. His brass is on the north side of the sanctuary in the College Chapel.

**20.** Translation of Saint Edward, King and Martyr, nine lessons.

His day is 18 March, q. v. He was first buried at Wareham, and later by Dunstan and Alfere transferred to Shaftesbury.

The Summer Solstice, according to all Sarum Kalandars. See pp. xxv and xxxii.

The longest day, according to Hampson, s. v., is really 22 June.

**22.** The festival of Saint Alban, martyr, nine lessons.

**23.** The festival of Saint Etheldreda, virgin, not martyr, three lessons with a Nocturn. It is the Vigil of Saint John Baptist.

Etheldreda was a princess of East Anglia. She was twice married, first to Tondbert, who gave her the isle of Ely as a dowry, and on his death to Egfrid who became king of Northumbria. She separated from him to become a nun and was eventually abbess of Ely, where she died in 679 and was buried. Ely Cathedral is dedicated to her and St. Peter.

For Nocturn see pp. xxii and xxxi; for Vigils see p. xxv.

**26.** Festival of Saints John and Paul, martyrs, double Invitatory, three lessons.

These saints are said to have been martyred under Julian the Apostate.

**28.** Festival of Saint Leo, pope and confessor, three lessons with Nocturn. It is the Vigil of the feast of Saint Peter and Paul.

This is the second pope of the name. His title is obliterated like those of the other popes, probably in Henry VIII's reign.

For Nocturn see pp. xxii and xxxi; for Vigils see p. xxv.

**30.** The Commemoration of Saint Paul, triple Invitatory (see p. xxii), nine

<sup>1</sup> A Taberdar was not eligible to a Fellowship (Scholarship) before he had taken his M.A. degree. A M.A. on the Foundation had to wait till a vacancy for a Fellowship took place, and it was for this interval that Robinson's benefaction provided.



lessons. Saint Peter and Saint Paul are said to have been martyred on the same day. To celebrate duly the memory of two so great saints, Gregory the Great appointed that the day on which they suffered should be kept in memory of Saint Peter, and the following day in memory of Saint Paul. (So Hampson, s.v. Paul, Commemoration of.)

For the rule at the bottom of p. 24 see p. xxxii.

**JULY.** The Egyptian days for July are the thirteenth and the twenty-second (St. Mary Magdalene); for Egyptian days see p. xiv; for length of calendar and lunar months see p. xiv; for length of day and night during the month see p. xxv.

**4.** Translation of St Martin, bishop, the middle lessons are taken from the service of St Peter and St Paul, nine lessons.

As the Translation of Saint Martin falls within the Octave of St Peter and Paul, the middle lessons at Mattins on this day are to be about the Apostles. See the Cambridge edition of the *Sarum Breviary*, III. 434-5.

**6.** Octave of the apostles Peter and Paul, triple Invitatory, nine lessons.

**7.** Translation of Saint Thomas Archbishop, double feast, nine lessons. This is smudged out in the Kalendar, probably in the reign of Henry VIII.

Hampson (s.v. Translation) quotes from Cott. MS. Claud. A. 11. fo. 87, 'Suche a day ye schal haue seynt Thomes day of Canterbyri. that day ye schal come to chyrch in worschep of god & seynt Thomas, for that day he was translated, that is to say, he was takyn vp of hys graue and hys bonys layde in a schryne.'

The marginal note here is subsequent to the obliteration, and has been added by some one to indicate what had disappeared in the smudge.

The mention of the day at the bottom of the page as in any case to be observed has also been deleted and restored at a later time.

**10.** The festival of the seven brothers martyrs, double Invitatory, three lessons etc.

The etc. seems generally to have included the Responsorium *Haec est vera*,<sup>1</sup> and in some years a good deal more, see *Dir. Sac.*, p. 48. The etc. would be a direction to look at the Pye.

**11.** Translation of saint Benedict abbot, nine lessons.

SCI for S' as an abbreviation of sancti is unusual in this Kalendar. In the margin in a later hand and smudged is what may be 'omiss. sarum'. The omission may be in this Kalendar which does not add, as the Sarum Kalandars do, 'si non fuerint in Quadragesima' meaning that the Translation of Saint Benedict only had nine lessons, if his festival on March 21 and therefore falling in Lent had not in that year had nine lessons. Compare St. Cuthbert on 4 September.

**14.** Here begin the dog days, and continue till 5 September, where also their ending is mentioned in the Kalendar.

They are of Roman origin, see Horace Odes III. xiii. They are not always given the same period. Their character was supposed to be given them by the influence of Sirius, the Dog-star. See also p. xxv.

<sup>1</sup> 'Haec est vera fraternitas, quae nunquam potuit violari certamine, qui effuso sanguine secuti sunt Dominum. Contemnentes aulam regiam pervenerunt ad regna caelestia', from the Service In Natali Plurimorum Martyrum.



**July 15.** The Translation of Saint Swithin and his companions, bishops and confessors, nine lessons.

The Obit of Mr Edward Hylton formerly fellow of this College his parents, his friends, his benefactors and all the faithful departed, who conferred on us the manor of tott baldyngton with its belongings to the value and other various benefits etc.

The words 'to the value' have a light line drawn through them in the original, the writer not having been able to ascertain the value.

Edward Hilton or Hylton, is found as a fellow of the College in 1502, and supplicated for the degree of B. D. 7 June, 1510. He seems to have been a great friend of Provost Rigg (1508-15), whom he succeeded as rector both of Blechingdon in 1507 and of St. Mildred, Bread-street, London, in 1515. He died in 1530, and was buried in the chancel of St. Mildred's. His will is as follows:—

Thys is the wyll of me Edwarde hilton<sup>n</sup> preis<sup>z</sup> and pson<sup>n</sup> of Blechyndon in the County of Oxforde mayde and declarayde the vij<sup>th</sup> day of Octob<sup>r</sup> in the 3ere of our Lorde god M<sup>cccc</sup> CCC<sup>ccc</sup> xxx iij<sup>th</sup> And in the xxv<sup>th</sup> 3ere of the reigne of our soulieng L[orde] kyng henry the eight as cōc[n]yng the dispositiōn] of the 3erly R[ents] cōmyng and growyng out of the man<sup>n</sup> of Tot Baldyngton in the foyre seyde County of Oxforde In the holde of Johā Wylmont The whiche rent is v<sup>th</sup> m<sup>c</sup> eūl<sup>z</sup> yere payde by the seyde Johā Wylmont out of the seyde man<sup>n</sup> of Tot Baldyngton<sup>n</sup> fyrist I wyll that Johā pantrē Clerke and pveste of the quenys College in Oxforde and the felowes [e] scolars of the seyde College and their successo<sup>r</sup>s for eūlmore with the seyde 3erly Rent of v<sup>th</sup> m<sup>c</sup> shall obfve and keype within the foreseyde quenys College in oxforde an Annūlary or Obi<sup>r</sup> [the] xv<sup>th</sup> day of July for eūlmore for the sowle of the seyde Edward Hilton for the sowlys of his father and mother his frends and Benefacto<sup>r</sup>s and for all Cristyne sowlys with placebo and Dirige<sup>z</sup> ouē nyght wyth Noyte of songe and masse of Requiem of the morowe also [with] Noyte of songe by on of the felowse of the seyde College and the seyde [pveste] and felows or [scolar]s and their successo<sup>r</sup>s tohave 3erly for eūlmore of the [seyde] 3erly Rent of v<sup>th</sup> m<sup>c</sup> as heraf<sup>r</sup> foloweth That is to say The seyde pveste and his successo<sup>r</sup>s tohave 3erly beyng p̄sent ii<sup>d</sup> Eūl felowe or scolar beyng p̄sent xij<sup>d</sup> Eūl Chaplayne beyng p̄sent vj<sup>d</sup> Eūl Mais<sup>r</sup> of the Chyldne beyng p̄sent vii<sup>d</sup> Eūl Chylde of the Tabarte<sup>z</sup> beyng p̄sent iiiij<sup>d</sup> Eūl Clerke of the Chapell beyng p̄sent iiiij<sup>d</sup> Eūl poyre Chylde<sup>z</sup> beyng p̄sent ij<sup>d</sup> And also tohave in the hall for recreacōn our their Cōmūns iiij<sup>d</sup> iiiij<sup>d</sup> and also in the sondays in lent in the hall for Recreacōn our their Cōmūns vj<sup>d</sup> viij<sup>d</sup><sup>1</sup> And the Resydewe that remanys of the foirseyde 3erly Rent of v<sup>th</sup> m<sup>c</sup> tobe distribute and disposyde to scolars and student<sup>c</sup> of and in the foirseyde quenys College. In witneth wherof to thys my p̄sent wyll of and in all and syngla<sup>r</sup> p̄mis<sup>r</sup> as is above expressede I the seyde Edwarde hilton hath putt to my seale and subscrybi<sup>r</sup> my name The day and 3ere above rehersyde Ə Ə.

I Edwarde hilton<sup>n</sup> desyrys the pveste and scolars of the quenys College

<sup>1</sup> See notes 5, 6, p. 52.

<sup>2</sup> The gown worn by these B.A. scholars, as we should call them, whence in later days they were called Tabarders or Taberdars.

<sup>3</sup> These correspond to the undergraduate scholars.

<sup>4</sup> The first Sunday in Lent has continued a *domus* day to the present time.



in oxfordre and their successo'res to se and pvide that my Obi<sup>r</sup> in Sancte Joh<sup>n</sup> porche within the pishe Churche of Warcuppe in Westm<sup>l</sup>ande be obfyde and keypty<sup>r</sup> yerly accordyng to my wyll theirof mayde and declarlyde

p me Edwardū Hilton  
manu ppria.

**July 17.** The festival of Saint Kenelm king and martyr, double Invitatory, three lessons, etc.

A king of the Mercians, who reared the abbey of Wynchecumbe, where he was buried.

The etc. here is, as usual, a reference to see more in the Pye, where would be found instructions to use, except for the three proper lessons for St. Kenelm, the special matters prescribed for use commonly In natali unius Martyris. See Cambridge edition of *Sarum Breviary*, II. 371. The proper lessons for St. Kenelm are ib. III. 497-502.

**18.** The festival of Saint Arnulph, bishop and martyr, three lessons, etc.

There are three Arnulfs Bishops who have saints' days in different Kalendars. The others have their festivals on 16 August and 19 September, but are not recorded in this Kalendar.

In the Pye the festum loci sometimes squeezes out St. Arnulph on this day. Etc. may refer to this or to the use in some years of the Cycle of the Capitulum Omnis pontifex<sup>1</sup> (the one in use In natali unius Martyris et Pontificis, see Cambridge edition of *Sarum Breviary*, II. 386).

For the sun in the lion see p. xxv.

The Obit of the lady Matilda formerly wife of Sir John de Handlo for whose souls we had the advowson of Enham with ten pounds of annual rent from the manor along with the land called Cifreslond.

The circumstances of this benefaction will appear in the notes on the obit of her husband Sir John de Handlo, under 5 August.

Cifreslond there appears as the land of John Siffride.

**20.** Festival of Saint Margaret virgin and martyr, nine lessons.

Her festival seems to have been one 'feriandum ab operibus seminarum'. The words indicating this seem to have slipped out in the note at the bottom of the page. If the feast were to be 'omnino tenendum', it should have been put before instead of after St. Mary Magdalene's Day.

**21.** Feast of Saint Praxedis, virgin not martyr, three lessons etc.

Etc. here, as usual, means 'look at the Pye', which would refer to the *Commune unius virginis non martyris*.

**24.** Festival of Saint Cristina, virgin and martyr, three lessons with a Nocturn. Vigil (of Saint James).

For Nocturn see p. xxii, and for feasts with nocturns, p. xxxi.

**26.** Festival of St. Anne, Mary's mother.

For the chronological questions involved in the occurrence of St. Anne's Day in this Calendar see p. xiii.

<sup>1</sup> Omnis pontifex ex hominibus assumptus pro hominibus constituitur in his quae sunt ad Deum: ut offerat dona et sacrificia pro peccatis.



**July 27.** Festival of the seven sleepers, martyrs, double Invitatory, three lessons.

They are said during a persecution, (of Decius?), to have fled from Ephesus to a cave where going to sleep in the year 251 they awoke in 446 (Hampson, s. v.).

**28.** Festival of St. Sampson, bishop and confessor, Memory of Saint Pantaleon.

St. Sampson is said to have been Bishop of Dol.

Saint Pantaleon, whom St. Sampson ousted, is said to have been a physician, son of a senator of Nicomedia.

For Memory see p. xxiii.

Saint Sampson is in all the Canterbury Kalendars set out by Bishop in the *Bosworth Psalter*; he occurs in the metrical Kalendar printed from three MSS. by Hampson (i. 410), in the Exeter Kalendar (ib. 455), and in the French Kalendar (ib. 467); but he does not occur in the Normanno-Saxon one (ib. 428), nor in the Saxon one (ib. 441), so that his cult had not become universal in England before the Norman Conquest. There is a church in Guernsey dedicated to him (A. D. 1111).

**29.** Festival of the martyrs Felix, Simplicius, Faustinus and Beatrix, three lessons.

These four are said to have suffered under Diocletian at Rome (Hampson, s. v. Faustinus).

There were forty-six saints of the name of Felix.

Beatrix is said to have been strangled in prison (ib. s. v.).

**30.** Festival of Saints Abdon and Sennen, martyrs, Invitatory, three lessons, double Invitatory.

The scribe had omitted 'double' before 'three lessons', and repeats Invitatory, in supplying his omission.

These martyrs are said to have been Persian Princes (Hampson, s. v.).

Sennen is also called Sennes in some Kalendars.

**31.** Festival of Saint Germanus, bishop and confessor, three lessons.

This is the Bishop of Auxerre. We had the Bishop of Paris of the same name on 28 May. They were both popular saints in Paris. Another French Germanus is celebrated with Remigius and Vedastus on 1 October. There was a bishop of Capua of the same name whose day was 30 October, but this Kalendar leaves him out. Nor does it mention two commemorated in November, one on the third, and one on the twelfth, though it has a fourth Germanus on 2 May.

**AUGUST.** The Egyptian days in August are the first, Saint Peter ad vincula, and the thirtieth, Saints Felix and Adauctus.

For the days of the calendar and lunar months see p. xiv. For the Egyptian days see p. xiv; and for the hours of day and night see p. xxv.

**1.** The festival at the chains of Saint Peter, nine lessons, Memory of the Machabee martyrs.

The chains are those with which Herod bound Peter at Jerusalem. The festival was instituted according to Durandus (VII. xix) by the wife of Theodosius II to replace the festival held on this day in honour of Augustus's triumph over Antony and Cleopatra.



The Maccabee brothers, for whom see 2 Macc. vii, and the Holy Innocents and perhaps St. John Baptist are the only non-Christian Saints who have festivals.

The festival is called indifferently *Ad vincula S. Petri*, and *S. Petri ad vincula*.

The Obit of Mr Ralph Hamsterley, his parents and benefactors, for whose souls we and our successors are bound for ever to have obsequies on the first day of August with a mass to be celebrated on the following day by a fellow unless there be urgent cause, for a certain sum of money which he gave for the use of that college of yours.

Hamsterley was fellow of Merton College 1476, Junior Proctor 1481, Principal of St. Alban Hall and Master of University College in 1509. He was a benefactor to Merton and to University College, and was buried with a monument in Merton College chapel after his death 4 Aug. 1518. His monument is in Queen's College chapel with the inscription 'Orate pro anima Mri Radulphi Hamsterley quondam Magistri Collegii Universitatis, cuius obitus in perpetuum erit in isto Collegio in festo S. Petri ad vincula. Cujus aie propitietur Deus.' Hamsterley's Mastership seems to have been a period of constant dissension, and he perhaps had to look outside his new College for the amenities of social life. His Obit at University College was 'in crastino sanctissimae Trinitatis'.

**Aug. 2.** Festival of Saint Stephen pope and martyr, three lessons etc.

'Pope' is as usual obliterated.

He died 2 August A. D. 257. The festival was instituted by Gregory VII in the eleventh century.

etc. seems from the Pye here to mean double Invitatory and the Chapter Omnis Pontifex, the regular Chapter for a martyred pontiff.<sup>1</sup>

**3.** The discovery of Saint Stephen protomartyr, nine lessons.

The bones of Saint Stephen are said to have been found by Lucian of Jerusalem in 416 (Hampson, s.v.). The festival of his death is 26 December.

**5.** The festival of Saint Oswald King and martyr, double Invitatory, three lessons, etc.

For etc. see p. 51. Oswald was king of Northumbria who defeated Ceadwalla but was slain by Penda. His head is in St. Cuthbert's coffin at Durham.

Obit of Sir John de Handlo knight who gave us tenements in Knights Enham with the advowson of the church. His wife's Obit is on 18 July, 'die sci Arnulphi.'

The principal documents connected with Sir John Handlo's benefactions are as follows:—

(1) *Hec indent'a facta inf' nobilē uirum dñm Ioh'em de handlo dñm de Borstall' Militē ex vna pte q' P'pōitū ac scolares aule Regine in Oxon' ex alt'a manifeste testatur qd' cū idem dñs ..... p salute anime sue nobis q' successoribz nñis ... dederit qcesserit ac confirmañit vnū mesuagū . vnū molendini aquatiū . viginti acras t're . decem acras prati in Enhñm Milit' q' decem libras annui redditus cū ptin' . de Mañlo de Enhñm Milit' ac eciā aduocacōnē ecce eiusdem ville in Com' Suth' integre quiete et libere in perpetuū possidenda. Nos dicti prepositus q' scolares ... proinde concedim' ..... ad inueniend' ppetuis tempibus tres capellanos uite laudabilis q' honeste pro salubri statu dicti dñi Joh'is dum vix'it q' pro anima ip'sius cū*

<sup>1</sup> See n. 1, p. 81.



mig\*uerit ab hac luce & p animabz dñē Matild' quondā vxoris sue òim parentū liberoꝝ qz suoꝝ . nec nō pro animabz bone memorie dñi Edwardi nup Reg'. angl'. p̄s dñi nři Reg' modo supsttis ac eciam Hugonis le Despens' senioris & òim fidelū defunctoꝝ celebraturos diuina ac in forma que sequitur ordinandos . . . . pro anima dicte dñē Matild' die sc̄i Arnulphi Ep̄i & Martyris . . . Dat̄ Oxōn in aula nrā p̄dicta die Iouis pxima post fñ sc̄i Gregorii in mart'. Anno Regni regis Edwardi t'cii & 9questii decimo nono.

(2) Sciant om̄s tam p̄sentēs & futuri qd' ego Ioh'es de Handlo Miles Dñs de Borstall' p̄ salute aie mee & Matildis nup vñis mee liborū ac parentū nñorū nec nō p̄ aiabz dñi Edwardi nup Regis Anglie P̄s dñi Regis nūc<sup>1</sup> Hugonis le despens' senior' et òim fidelū defectorū dedi concessi & h̄c p̄senti Carta mea q̄firmaui P̄posito & scolaribz Aule Regine Oxon' vñu Mesuagiu vñu molendinū aquaticum viginti acras t̄re decem acras p̄tī in Enhm̄ Milit̄ & decē lib̄tas annui Reddits cū ptinenc' de man'io de Enhm̄ Milit̄ et aduocacōm Ecclie eiusde ville in com̄. Suth̄mpt' in adiutoriū fundacōnis Aule P̄dce . . . Dat' apd' Borstall' die Iouis pximi post festum sc̄i Gregor'. Anno regni Regis Edwardi t'cii post Conquest' Decimo nono.

(3) Memorand̄ qd̄ Wills de Ideshale & Iohis le Bruyn executores testament̄ Nobilis viri dñi Iohis de Handlo nōe suo & alioꝝ executoꝝ testament̄ p̄dē libauerūt dñō Robto de Eglesfeld̄ p̄pōt aule Regine Oxon̄ . munimēta subscript̄ videlicet vnam cartā Iohis Siffride fact̄ Alicie vþtehull de ten̄ in Enhm̄ militis & vnam cartā d̄c̄ Alicie fact̄ Michaeli de Anne de eis̄ & vñā cartā eius̄ Michis fact̄ dñō Iohi de Handlo de eisdñ & vñā scriptū quiet̄ clamant̄ psiche de penytōn de eisdñ teñ & vñā scriptū Iohis Siffride de bonis & catali ibidñ existent̄ fact̄ alicie vþtehull & vñā scriptū Michis de Anne de bonis & catali ibidñ fact̄ Iohi de Handlo Et Etiam vñā finē in cuđ Regis leuatū de decem librat̄ Redb̄ in Enhm̄ Milit̄ concessis dñō Iohi de Handlo p̄ Rođm̄ de Calstone . Et ptem vñā altius finis in cuđ Reḡ leuat̄ de aduocacōe Ecclie de Enhm̄ vnde int̄ p̄dē dñm̄ Robt̄ & executores p̄dēs fact̄ est hec indent̄a sigill̄ eoꝝ altiuꝝ<sup>2</sup> consignat̄ . penultiuꝝ die Ianuād Anno Regnū Regis Edwardi tercij post conquestū vicesimo Primo.

This is one of the obits written by the original scribe of the Kalandar.

**Aug. 6.** The festival of Saint Sixtus, Felicissimus, Agapitus, martyrs, three lessons, &c.

Sixtus is the second pope of the name, an Athenian philosopher, it is said, who turned Christian. The others were his deacons and suffered with him.

There is another Agapitus commemorated in this Kalandar on 18 August. There are two others found in some other Kalandars.

In the later Pye these Saints are generally ousted by the Transfiguration, which was made of universal obligation by Pope Calixtus III in 1457, after the writing of this Kalandar.

etc. here seems from *Dir. Sac.*, p. 401 n. a-b, and p. 550 n. a-b, to mean double Invitatory.

<sup>1</sup> The scribe may have written nūc (nunc) by mistake for fñd̄ (necon).

<sup>2</sup> The scribe seems to have thought altiuꝝ to be the plural of altius in the previous line. It should be alterorum. Observe that in this document Eglesfield is called provost.



**Aug. 7.** Festival of Saint Donatus bishop and martyr, three lessons, etc.

Donatus is said to have been bishop of Arezzo. There are two other Saints of the name commemorated in other Kalendars.

In the Pye Saint Donatus is almost completely obliterated by the Name of Jesus, a festival of fifteenth-century invention, curiously retained in the English Prayer Book Kalendar.

**8.** Festival of Saint Ciriacus and his companions, martyrs, double Invitatory, three lessons.

This is the festival of their translation. The martyrdom, not commemorated in this Kalendar, occurs in some Kalendars on 16 March.

**9.** The festival of Saint Romanus martyr, three lessons with Nocturn. Vigil (of Saint Laurence).

This Romanus is said to have been a Roman knight, martyred under Decius. Below 23 October we have the Archbishop of Rouen. Another Romanus, not commemorated in this Kalendar, appears in some others under 31 March.

St. Laurence is the only Saint (except B. V. M.) not an Apostle whose day is honoured with a Vigil. See Introduction, p. xxv.

**10.** Festival of Saint Laurence, martyr, triple Invitatory, three lessons.

Laurence is sometimes called a 'levite' or deacon, or archdeacon. Saint Augustine has a Sermon 'Per Natalem Sancti martyris Laurentii'.

Obit of Mr John de hothum from whom we had tenements otherwise called Glatton's and Wyliby's and a great sum of money.

The sum of money is perhaps referred to in the receipts of the Long Roll for 1361-2 (see p. 68) :-

Donata It p aīabz Iohānis de hothum pētē suōt & Willi mushm xxix l<sup>j</sup>  
xvj s xj Өl ob q̄r.

His Brass and a window with St. Laurence in it is in Chinnor Church, of which he was Rector :-

'Hic iacet Magister Iohānes hotham Magist' in theologia Quondam  
Rector ecclesie de Chynnore qui obiit in festo sancti Laurencij anno dñi  
M<sup>o</sup> CCC<sup>o</sup> lx<sup>o</sup> primo cui<sup>o</sup> aīe ppicietur deus.'

In a Newenham charter in the College Archives property is transferred to 'Ioh. de Hothum pson eccl. de Chynnore, com. Oxon, Hen. de Witfeld de com. Dev. cīcis', two fellows of the College by the context, as feoffees.

His connexion with Chinnor explains some entries in the Computi of expenses of journeys to that place. He was provost from 1350 to 1360. See p. 67.

The following is the conveyance of Glatton and Wylyby (to be distinguished from Willoughby Hall) to Henry Whitfield probably as feoffee of the College. John de Hotham probably provided the money.

Sciant p̄sentes & futuri q̄d nos Iohes Crouke & Thomas le Latoner de  
Oxōn dedimus concessim<sup>o</sup> & hac p̄senti carta nra- indentata confirmauim<sup>o</sup>  
Maḡo Henrico de Whytefeld<sup>o</sup> cīco duo Mesuagia cū eoz p̄m in Oxōn in  
poch scī Petri in Oriente coniunctim situa in tēn Abbatis & Conuent<sup>o</sup> de  
Oseney ex pte vna & tēn quondam Walti atte Huthelbrugg ex pte alia quoq<sup>z</sup>  
duoq<sup>z</sup> Mesuagioz vnu quondam fuit Nichi de Glatton & aliud Mesuagium



quondam fuit Alani de Kylyngworth quod quondam vocabat Wylbyes Courtē Hēndē q̄ tenēdē þdcā duo Mesuagia cū eoz ptīn þfato Magrō Henrico q̄ heredibz suis ac suis assignatis de capitalibz dñis feod̄ illoꝝ p ſuic和平 debita q̄ de iure consueta imppetuꝝ. Reddendo inde annuatim nob̄ þdc̄is Iohi q̄ Thome heredibz q̄ assignatis nr̄is viginti q̄ vnū solidi argenti ad quatuor anni tm̄os videlicet ad festa sc̄i Thome apli Annunciacōis be Marie virginis Nativitatis sc̄i Iohis Baptē q̄ sc̄i Michis p equales porcōnes Et si contingat þdc̄m redditū ad aliquem tm̄inū þdc̄m in toto vī in pte aretro exiſte vult q̄ concedit þdc̄us Magrō Henrō p se heredibz q̄ assigniſ suis q̄d tunc bñ liceat þfatis Iohi q̄ Thome heredibz eoz q̄ eoz assignatis þdc̄a duo Mesuagia ingredi q̄ in eisdem ac in qualibet pte eozq̄ distingue q̄ districcōnes penes se retinere quoſq; de dō redditū q̄ de arreragiis eiusdem sibi plenaꝝ fuit satisfactū. Et si sufficiens districtio p þdc̄o redditu in þdc̄is teñ post qm̄ ducū redditus [vel] aliqua pars eiusdem p vnū annū integrum aretro fore contigit non inueniat extunc bñ liceat þfatis Iohi q̄ Thome heredibz eoz q̄ eoz assignatis þdc̄a duo Mesuagia cū eoz ptīn ingredi q̄ in manus suas reſeſiſre q̄ retinere quoſq; de dō redditū q̄ de arreragiis eiusdem sibi plenaꝝ fuit satisfactū. Et nos þdc̄i Iohes q̄ Thomas q̄ heredes nr̄i þdc̄a duo Mesuagia cū eoz ptīn þfato Magrō Henrō q̄ heredibz suis ac suis assignatis contra om̄es gentes Warantizabim̄ imppetuꝝ. In cuius rei testimoniū tam nos þdc̄i Iohes q̄ Thomas qm̄ þdc̄us Magrō Henrō huic carte indentate sigilla nr̄a alſnatim apposuim̄. Hiis testibz Ricō de Wodehay tunc Maiore ville Oxōn̄ Iohē de Wyndesore q̄ Thoma de Coueſe tunc Balliūs eiusdem ville Iohē de Stodle Iohē de Bedeford̄ Iohē de Hertwell Iohē de Benh̄m̄ Willo le Hunte Nichō de Heigherbury Iohē de Norh̄mptōn clico q̄ alii.. Daꝝ apud Oxōn̄ primo die siebr Anno regni Regis Edwardi ſcij post conqueſtū tricesimo septimo.

**Aug. 11.** Festival of Saint Tyburcius, martyr, double Invitatory, three lessons etc.

In the later Pye the services in the Octave of the Festival Nominis Jesu, have ousted all but a bare 'Memory' of Saint Tyburcius.

**13.** Festival of Saint Ypolitus and his companions, martyrs, double Invitatory, three lessons.

Ypolitus or Hippolytus and nineteen of his family, are said to have been martyred at Rome under Decius. In the legends regarding him he gets mixed up with Phædra's son-in-law (Ovid, Metam. xv. 524) and is said to have been dragged to death by wild horses.

**14.** Festival of Saint Eusebius, presbyter and confessor, three lessons with a Nocturn. Vigil.

This was the presbyter who condemned the Arianism of the emperor Constantine and of pope Liberius, who was shut up in prison, where he died.

Besides this Eusebius there was, of course, also the Ecclesiastical historian, bishop of Samosata, and at least five others of the same name, none of whom are commemorated in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

**15.** Assumption of blessed Mary, double feast, nine lessons.

The festival is said to have been originally appointed by Pope Damasus about 364.



The festival of St. John the Evangelist on 27 December is sometimes called Assumptio Sancti Iohannis Evangelistæ, and Ascension Day is sometimes called Assumptio Christi or Domini.

The Obit of the lady Philippa formerly Queen of England our foundress.

The date is added by a quite modern hand.

The Queen's interventions on behalf of the College were incessant during her life. As a sample the following grant of twenty marks a year may be cited :-

Phe p la ḡce de dieu Reine Dengleſtre Dame Dirlande & Duchesse Daquiſ ſ: A touz ceux q̄ cestes fr̄s vront ſalut. Sachez nous de n̄re ḡce especiale & p laſſection q̄ nous auoms a noſ chs en dieu puost & escolers de n̄re ſale Doxenford q̄ſt pprement de n̄re fundacion lour auoir ḡntez p assent de n̄re counſeil vne annuelte de vynt marcs p an en eide de lour ſuſtenance. A auoir & reſceuoir a la feſte de la ſaint Michel pſcheniement auenir & enſi dan en an a la dite feſte p les meins de n̄re Reſceuour a Richemund q̄y p ſe temps ſra - tanq̄z nous eioms autrement ordeinez p lour dite ſuſtenance ou q̄ nous lour eioms auauiez & eidez d'autre chose en autre place de celle value ou degréindre. En tesmoignance de queu chose nous auoms fait faire cestes noſ fr̄s patentes. Don deuant Caloys le quint iour de Juyl lan du regne n̄re lſch ſeign' le Roi Dengleſtre vyntisme primer.

[Her ſeal attached.]

Edward III died 21 June 1377. The marginal note by a later hand, who perhaps also added the 'consortisque', is therefore wrong.

For the notes at the bottom of p. 30 see p. xxxii.

**Aug. 17.** Octave of Saint Laurence, Mass in the chapter.

The Octave of St. Laurence falling in the Octave of the Assumption, the mass commemorating him is to be said in the chapter, and in the highest mass of the day there is to be no commemoration of the Octave of St. Laurence (*Dir. Sac.* 551).

For missa in capitulo see p. xxiv.

**18.** Festival of Saint Agapitus, Memory only.

See note on 6 August.

The importance of the Assumption ouſts the services for the Saints' days during the octave, only permitting a Memory of the Saint on his festival.

For sun in the virgin see p. xxv.

**19.** The Festival of Saint Magnus, martyr, Memory only.

Saint Magnus was a Cappadocian martyr under Aurelian.

See note on Aug. 18.

**20.** The Obit of Mr Roland Richardson formerly vicar of Burgh under Staynſemore from whom we had two tenements in Dudcote. Also the obit of Sir Henry Rudde formerly vicar of Spersolt who gave us twenty pounds for the ceiling of Holy Cross.

The College possesses the deeds by which the Didcot property was acquired. After several changes it passed from John Wyſe Thomas Wheler and Richard Rycote to Roland Richardson and John Pereson. It is described as 'vnū mesuagū & decem acras terd arabilis ac vnam acd prāt cum omib⁹ ſuis pti⁹ ia⁹ in villa & in



campis de Dudcote in Com<sup>1</sup> Berk<sup>6</sup>'. Later John Pereson transferred the property to the College as the following deed shows. The phrase 'ex dono et concessione Iohannis Wyse' does not disprove the statement of the Kalendar that Roland Richardson was the donor, as it is used in the previous transfers of other people:—

Sciant p̄t̄tes & futuri q̄ ego Iohes Pereson clic<sup>9</sup> dedi cōcessi & hac p̄t̄ti carta mea cōfirmauit Christosero Baynbyrgg p̄posito aule regine i oxon ac scolaribz eiusdē Aule oia terras & tēn̄ mea reddi<sup>7</sup> Reūd & fui<sup>8</sup> cū oibz eoz p̄t̄i in Dudcote & Appylford i Com<sup>1</sup> Berk<sup>6</sup> que nup hui cōuncti cū Rollando Richardson iā defūcti nobis hereditibz & assigna<sup>10</sup> n̄is ex dono & cōcessione Iohis Wyse nup de Esthereth<sup>11</sup> i Com<sup>1</sup> Berk<sup>6</sup> p̄dicti seū Hānd<sup>12</sup> & tenend<sup>13</sup> Oia p̄dicti terras & tēn̄ reddi<sup>7</sup> reūd & fui<sup>8</sup> cū oibz eoz p̄t̄i p̄fāt<sup>14</sup> p̄posito & scolaribz aule p̄dicti & successoribz suis imppetuū de capi<sup>15</sup> dñis feod<sup>16</sup> ill p̄ fūcia inde debi<sup>17</sup> & de Iure cōsuet Et ego v<sup>o</sup> p̄dicti Iohes Pereson & herediti mei oia p̄dicti terras & tenemē reddi<sup>7</sup> reūd & fui<sup>8</sup> cū oibz eoz p̄t̄i p̄fāt<sup>14</sup> p̄posito & scolaribz & successoribz suis cōt̄ oēs gentes Warantizabim<sup>18</sup> & ippetuū defendem<sup>19</sup> p̄ p̄t̄ In c<sup>o</sup> rei testimōn<sup>20</sup> huic p̄t̄ti carte mee sigillū meū apposui Hiis testibz Oliuero Hide Willmo Dogett Iohē Fetyplace Thoma Hampton & Iohē Pusey cū multē aliiis Dat ap<sup>1</sup> Dudcote decimo nono die Iulij Anno Regni reg<sup>21</sup> Henrici septi post cōquestū sexto decimo.

Two Rudds, George and Ralph, the latter afterwards Principal of Edmund Hall, were fellows of the College in the first half of the sixteenth century, but I do not find any Henry Rudd a member of the College. His benefaction may have been for a baldachino over an altar of the Holy Cross in the College Chapel, or for ceiling Holy Rood Church at Southampton.

**22.** Octave of (the Assumption of) Saint Mary, nine lessons, triple Invitatory.

This was also Symphorianus' day, and the first day of Autumn. See Rule at end of March. The superior importance of the Assumption ousts him.

**23.** Festival of Saint Thimotheus and Apollinaris, martyrs, three lessons with Nocturn.

A Timothy was commemorated with Symphorianus on Aug. 22; and there were at least three others, all of whom except this one are ignored in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

**24.** Festival of St. Bartholomew, apostle, double feast, nine lessons. Memory of St. Owen.

'This was Dado, or Ouen, bp. of Rouen (640-683), to whom the great church at Rouen is dedicated.

For Memory see p. xxiii.

**27.** Festival of St. Ruphus, martyr, double Invitatory, three lessons.

Rufus is said to have been a martyr at Capua.

Obit of Sir Robert Parvyng knight for whose soul the lady Isabella his wife gave us a hundred marks for buying the advowson of the church of Neubold Pacy.

The documents follow by which the King grants permission to the Prior and Convent of Nostell to assign the advowson to the College, and the Prior and

<sup>1</sup> East Hendred.



Convent effect the assignment. The deeds do not refer to Lady Parvyng's benefaction which enabled the assignment to take place:—

(1) [E]wardus dei grā Rex Angl & Franā & Dominus Hibnie Omibz ad quos p̄sentes liſt̄ pueſini salutem. Sciat̄ qd̄ de grā nr̄ spal̄ & ad requisit̄ cōem Philippe Regine Angl Consortis nr̄ē carissime concessimus & licenciam dedimus p nobis & heredibz nr̄is q̄ntum in nobis est dīcīs nob in xpo.. Prior & Conuentui sc̄i Oswaldi de Nostell qd̄ ip̄i aduocacōem ecclie de Neubold Pacy in Comitatu Warð quam aduocacōem ijdem Prior & Conuentus a tempore quo non extat memoria semp..... in puram & ppetuam elemosinam tenuerunt ut dicit̄: dare possint & assignare dīcīs nobis in xpo.. Preposito & scolaribz aule scolarium d̄cē Consortis nr̄ē de Oxōn hēnd̄ & tenend̄ sibi & successoribz suis in puram & ppetuam elemosinam imppetuum. Et eisdem Preposito & scolaribz qd̄ ip̄i aduocacōem pdcām a pdcīs Priore & Conuentu in puram & ppetuam elemosinam recipe & eccliam illam appropriare & eam appropriatam in pprios vsus tenere possint eisdem Preposito & scolaribz & eoꝝ successoribz imppetum tenore p̄sencium similiꝝ licenciam dedimus spāl̄. Volentes insup p̄fatis Preposito & scolaribz grām fac̄ ampliorem concessimus eis p nob & heredibz nr̄is q̄ntum in nobis est qd̄ si ip̄i d̄cām eccliam appropriare non curaūnt tunc ip̄i..... escambio cum aduocacōe cuiusdam altius ecclie siue de nob teneat̄ in capite siue de alio fac̄ & escambio huiusmodi..... tam eisdem Preposito & scolaribz qd̄ ip̄i eccliam illam appropriare & eam in pprios vsus sibi & successoribz suis in forma pdcā tenere qm illis cum quibz huiusmodi escambio fieri continget qd̄ ip̄i d̄cām aduocacōem pdcā ecclie de Neubold Pacy a p̄fatis Preposito & scolaribz recipe & eam appropriare ad eandem eccliam sic appropriatam in pprios vsus sibi & successoribz suis tenere possint imppetuum similiꝝ licenciam p p̄sentes dedimus spāl̄. Statuto de Tr̄is & tenementis ad manum mortuam non ponend̄ edito non obſtante. Nolentes qd̄ d̄cā Prior & Conuentus de Scō Oswaldo vel eoꝝ successores aut p̄fatis Prepositus & scolares seu successores sui vel illi cum quibz d̄cām escambio sic fier rōne eiusdem escambij vel statuti pdcā seu p eo qd̄ d̄cā aduocacio in huiusmodi escambio p ip̄os Prepositum & scolares recipiend̄ de nobis teneat̄ & p nos vel heredes nr̄os seu Ministros nr̄os quoſcumq; occōnent̄ moleſtent̄ aliquo ſeu ḡuent̄. In cuius rei testimonium has l̄ras nr̄as fieri fecimus patentes. Teste me ip̄o apud Westmonastū vicesimo die Aprilis anno regni nr̄i Angl decimo octauo regni vero nr̄i ffranā quinto.

(2) Sciant p̄sentes & futuri qd̄ nos .. Prior sancti Oswaldi de Nostel & eiusdem loci Conuentus vñanimi assensu & consensu tocius Capituli nr̄i dedit̄ concessimus & hac p̄ſenti carta nr̄a confirmauiꝝ dīcīs nobis in xpo.. Preposito & scolaribz Aule Regine Oxonie aduocacōem ecclie de Neubold Pacy in Com Warð cum gleba iuribz & p̄tī suis quibuscumq; absq; vlo retenemento . hēnd̄ & tenend̄ eisdem Preposito & scolaribz & successoribz suis Prepositis & scolaribz aule pdcē & eoꝝ assign̄ de capitalibz dñis feodi illius p ſuicia inde debita & consueta imppetuū. Et nos vero pdcā Prior & Conuentus & successores nr̄i p̄fatis Preposito & scolaribz & successoribz suis pdcā & eoꝝ assign̄ pdcā aduocacōem cum gleba & omibz iuribz suis sicut pdcā est cont̄ om̄es gentes Warantibzim⁹ imppetuū In cuius rei testimoniu⁹ ſigillū nr̄m cōe p̄ſentibz est appenſum Hiis testibz dñis Robto de Sadyngton tunc Cancellario Angl . Ricō de Wylughby Iustiō de Banco Militibz :



Magro Iohe de Thoresby tunc Custode rotulorum Cancellarie domini nostri Regis . Ricardus de la Pole . Iohe de Moubray . Willo de Nottoun Iohe de Holandus & aliis . Dat in Capitulo nostro decimo die Aprilis anno regni domini nostri Regis Edwardi regis post conquestum videlicet Angliae decimo octauo regni vero sui francie quinto .

[Seal attached.]

**Aug. 28.** Festival of Saint Augustine, bishop and doctor, double feast in the church, nine lessons.

This is the great Augustine, bishop of Hippo, with Ambrose, Gregory, and Jerome, doctor of the Latin church.

The 'in ecclesia' should probably have come after 'doct.', as in the case of St. Ambrose on 4 April, which see.

**29.** Beheading of Saint John Baptist, nine lessons. Memory of Saint Sabina.

Sabina's festival was older but ousted by the Baptist. She is said to have been a widow, martyred at Rome in the second century.

For Memory see p. xxiii.

**30.** Festival of Saint Felix and Adauctus, martyrs, double Invitatory, three lessons.

Said to have been martyred at Rome under Diocletian and Maximian.

Adauctus is also written Audactus.

**31.** Festival of Saint Cuthburga, virgin, not martyr, double Invitatory, three lessons.

Said to have been Sister of Ina, King of the West Saxons.

**SEPTEMBER.** The Egyptian days in September are the third and the twenty-first (St. Matthew's Day).

For Egyptian days see p. xiv. For the length of the calendar and lunar month see p. xiv. For the length of day and night during the month see p. xxv.

**1.** Festival of Saint Giles, abbot, nine lessons, Memory of Saint Priscus martyr.

Giles was abbot of Arles about 700.

Priscus is said to have been one of the 72 disciples. In the West he was ousted by Saint Giles, a very popular saint.

For Memory see p. xxiii.

**4.** Translation of Saint Cuthbert, bishop, nine lessons, unless it was in Lent, in that case three lessons.

Cuthbert was bishop of Lindisfarne 687. His festival is on Mar. 20.

This instruction means that St. Cuthbert is to have nine lessons unless he has had them on his festival in Lent. In that case according to the Pye (*Dir. Sac.* 108, 330, 482, 553) he was to have double Invitatory as well as three lessons.

The festival in March, if it fell in Passontide, was altogether put off till Sept. 4.

**5.** Festival of Saint Bertinus abbot, three lessons with a Nocturn. Here end the dog-days.

His translation, commemorated on June 16, is not mentioned in this Kalendar.

For Nocturn see p. xxii; for feasts with Nocturns see p. xxxi.

For the Dog Days see p. xxvii.



**Sept. 8.** Birth of Saint Mary, double feast, nine lessons.

This festival was instituted by Pope Sergius in 695 because a man heard angels singing in heaven, who told him it was because of the birth of the virgin. The Octave was added in 1244 by Innocent IV.

**9.** The festival of Saint Gorgonius, martyr. Memory only.

Gorgonius is said to have been martyred with Dorotheus in Nicomedia under Diocletian. He is sometimes associated on this day with Audomarus (Omer), who however belonged to the seventh century.

The greatness of the festival of Saint Mary within whose octave this day falls would always out Gorgonius.

**10.** The Obit of Sir Robert Achard knight formerly lord of Spersholt and of Agnes his wife for whose souls we had the church of Spersholt.

This obit is exceptionally written in the margin. The scribe finding a note here may have misunderstood the place where he should insert it. The words after 'sue' are a later insertion.

The deaths of Sir Robert and Lady Achard are referred to in the Long Rolls of 1353-5 and 1358-9 as follows:—

1353-5 'I<sup>r</sup> p quatuor equis Mense Octobr<sup>i</sup> <sup>u</sup>sus spshol<sup>r</sup> ad sepultur<sup>m</sup> D<sup>m</sup> Robti Achard. ij. <sup>r</sup> I<sup>r</sup> p quatuor equis <sup>u</sup>sus spshol<sup>r</sup> Mense febr<sup>i</sup> p possessione ecclie capiend<sup>i</sup> .xx. <sup>r</sup>.'

This would make his death fall in Oct. 1353.

1358-9. Itm p equo ad M. Iohm gilde<sup>n</sup> <sup>u</sup>su<sup>r</sup> spch ad sepultam dñe achard xij <sup>r</sup>

The following is an extract, concerning the advowson of Sparsholt, from Letters patent, 15 May, 16 Edw. III:—

'q<sup>r</sup> est ad dampnum q<sup>r</sup> piudicium n<sup>r</sup>m q<sup>r</sup> non alio<sup>r</sup> si concedamus Robt Achard Militi q<sup>r</sup> ipse aduocac<sup>m</sup> ecclie de Spersholt que de nob tenet<sup>r</sup> in capite dare possit q<sup>r</sup> concedere dilicis nobis in xpo . . Preposito q<sup>r</sup> scolarib<sup>r</sup> Aule Regine hen<sup>r</sup> q<sup>r</sup> tenen<sup>r</sup> sibi q<sup>r</sup> successorib<sup>r</sup> suis Prepositis scolarib<sup>r</sup> Aule pdce impetuum in tanto, etc.

The receipt of Achard for ten of the twenty marks to be paid him by Eglesfield runs as follows:—

Pateat vniuersis p<sup>r</sup> sentes q<sup>r</sup> ego Robtus Achard Miles recepi de Robto de Eglesfeld clico decem Marcas stlingor<sup>r</sup> p man<sup>r</sup> Magi Willi de Polmorua in partem soluconis denario<sup>r</sup> michi debito<sup>r</sup> pro aduocac<sup>m</sup> ecclie de Spersholt De quib<sup>r</sup> quidem decem Marcis fateor me fore pacat<sup>r</sup> et pdem Robtm de Eglesfel<sup>r</sup> heredes q<sup>r</sup> executores suos inde fore quietos p<sup>r</sup> sentes. In cui<sup>r</sup> rei testimoniu<sup>r</sup> p<sup>r</sup> sentib<sup>r</sup> sigillu<sup>r</sup> meu<sup>r</sup> apposui. Da<sup>r</sup> apud Aldermanston quarto die Iulij Anno regni Regi Edwardi I<sup>cij</sup> post conquestu<sup>r</sup> Anglie videli<sup>r</sup> decimo nono. ffran<sup>r</sup> vero sexto.

His receipt for the remaining ten marks follows:—

Pateat vniuersis p<sup>r</sup> sentes q<sup>r</sup> ego Robtus Achard Miles recepi de dno Robto de Eglesfel<sup>r</sup> Clerico p manus Magistri Willi de Cundale decem



Marcas sterlingoꝝ in perpacacōem oīm denarioꝝ michi p eundem dñm Robtum debitoꝝ p aduocacōe ecclie de Spersholt tam p recogniōem in cōi Banco michi factam ēm p aliam viam qualemq; De quibꝫ quidem decem Marcis fateor me fore pacatum & p dñm Robtum de Eglesfeldi heredes & executores suos inde fore quietos p p̄sentes In cuiꝫ rei testimoniuꝫ p̄sentibꝫ sigillum meū apposui Daꝫ apud Aldermanston tricesimo primo die Ianuarij Anno Regni Edvardi Icij post conquestum . videlicet Angl vicesimo & ffrand sexto.

Polmorua and Cundale were two of the original twelve fellows of the College.

**Sept. 11.** Festival of Saint Prothus and Jacinthus martyrs. Memory.

They are said to have been martyre † Rome about 256.

Only a Memory of them is kept for the same reason as in the case of Gorgonius on the 9th.

**14.** The Exaltation of the Holy Cross. The middle lessons about the Martyrs Cornelius and Cy(prian).

To be distinguished from the Invention or Finding of the Cross kept 3 May, which see. This is said to commemorate the setting up in Jerusalem by the Emperor Heraclius of the true cross which he had recovered from Cosroes king of Persia.

Cornelius was a pope, and Cyprian the well-known bishop of Carthage.

The scribe may have stopped at Cy, thinking there was a mistake, as a Cyprian is commemorated below on Sept. 26 with Justina, but the two are different.

As the Exaltation of the Holy Cross was a festival with nine lessons, and as it had ousted Saint Cornelius and Cyprian, the fourth, fifth, and sixth (the middle) lessons at Mattins were about the ousted martyrs. See p. xxii.

**15.** The feast of relics according to the use of Sarum, double feast, Octave of St. Mary, nine lessons, double Invitatory.

This Kalendar preserves the older date on which the Feast of Relics was observed at Sarum. It had been transferred to this date by Bp. Jocelin (1142-84) from some previous date unknown (Frere, *Use of Sarum*, II. xx. n. 2). The Octave of the Nativity of St. Mary, which falls on the same day, was made a solemn day in 1252, and the Feast of Relics was transferred to the Sunday after July 7 in 1319 to prevent the two solemnities clashing. Mr. Bannister is of opinion that it is therefore quite certain that the Sarum Kalendar from which this was copied was written between 1252 and 1319.

It is found here in the Kalendar of University College, and in a Kalendar in Caius College, Cambridge (MS. Gov. Cai. 141). In the Oriel Kalendar 'festum reliquiarum' is given on 8 July.

The Obit of Mr Roland Byrys formerly Provost of the Queen's Hall who gave to the aforesaid Hall ten pounds for the great chest with a silver piece and a gilded nut Also he built two studies in stone and a ceiling in the Provost's chamber Also he gave for the repair of the library to the value of forty pounds Also he gave to the said Hall his books with the equipment of his whole chamber with many other good things.

The note in the margin was either a direction to the scribe, or to call attention to the obit.



Byrys appears for the first time in the Compotus of 1400-1, 'Il p̄ cōis Rolland Byris in p̄ adūētu suo—x d.' He was probably then pauper puer. He is described as 'dominus', i. e. B.A., amongst the 'servientes' in 1407-8 in the position usually given to the Capellani. In 1411-12, 'magister.' In 1413-14 he is still 'magister' amongst the 'servientes' but also appears amongst the Socii. He remains Socius until 1426, when he became Provost. He ceased to be Provost in 1432. He was, so far as we can tell from the surviving Compotis, Camerarius 1413-14, Thesaurarius 1415-19, 1420-1, 1425-6. A note to the Compotus of 1436-7 states that Magister T. Egilsfeld prepositus 'solū de bōis M. roulādi birē q̄n̄dī p̄po' ad repaō lib̄rie p̄dīct—vj li xvij s. x d. ob.'

The cocoa-nut mounted in silver—<sup>it</sup> used by the Provost in Hall, is perhaps the 'nuclea' here mentioned. Most of the other nuts mentioned in College documents are said to have covers. The one that remains probably never had one.

**Sept. 16.** Festival of St. Editha, virgin, nine lessons.

'This is Eadgithe, first abbess of Winchester' (Hampson, s. v.).

Edith is a Red-letter Saint in Sarum Kalendars from the beginning of the fourteenth century. That she is so here is a trace of Sarum peculiarity (H. M. Bannister).

**17.** Festival of Saint Lambert, bishop and martyr, three lessons.

Lambert is said to have lived in the time of Pepin king of France, about 700. Patron saint of Liège. There were at least two other saints of the name.

For sun in the balance see p. xxv.

**20.** Autumnal equinox. Vigil (of Saint Mathew).

**21.** Festival of Saint Mathew apostle and evangelist, double feast, nine lessons. Memory of Saint Laudus.

Saint Laudus, Lunus or Lo, bishop of Coutances 368.

For Memory see p. xxiii.

**22.** Festival of Saint Maurice and his companions, martyrs, nine lessons.

The leader of the Theban legion, martyred 270, at Agaunum, now St. Maurice, in the Rhone valley, by Maximian.

**23.** Festival of Saint Tecla, virgin, not martyr, three lessons with Nocturn.

Tecla was of Iconium. Some say she was martyred there.

The festival according to Frere (*Grad. Sarisb.* II. xxvii), who quotes Hampson, is an old one which went into abeyance and was confirmed in 1329.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

sū is an error of the scribe for sī, sine.

**25.** Festival of Saint Firminus, bishop and martyr, three lessons and Te Deum. Bishop of Amiens. There were at least three others.

That the Te Deum is to be said is perhaps here inserted because on St. Tecla's day it was not to be said.

**26.** Festival of Saint Cyprian bishop and Justina virgin, three lessons etc. double Invitatory.

Cyprian is not the bishop, commemorated with Cornelius on Sept. 14, but a magician said to have been martyred with Justina in 304.

etc. may be Capitulum 'Sancti per fidem'<sup>1</sup> (*Dir. Sac.* 484), which was however

<sup>1</sup> *Fratres, Sancti per fidem vicerunt regna, operati sunt justitiam, etc.* (Hebr. xi. 33-39).



the first of the lessons of the Commune In natali plurimorum martyrum et pontificum (Dickinson's *Sarum Missal*, 683\*).

**Sept. 27.** Festival of Saint Cosmas and Damian, martyrs, three lessons, double Invitatory.

The were brothers said to have been martyred in 277.

The Obit of Sir John Wherton formerly rector of the church of Louther, for whose soul we had a quit rent of 8s 6d from the Saresanehede tenement and quit rents of 2s from a tenement in Grantponte. We had also four pounds of silver for the Solar of the Hall. Also two small silver saltcellars with one cover.

The name of the tenement is the Saracen's Head. Grandpont is the suburb of Oxford neighbouring Folly Bridge. A <sup>l</sup> is an upper Chamber, perhaps answering to the Common Room of modern days.

The document in which the quit rents are secured to the College runs as follows:—

Omisbꝫ xpi fidelibꝫ ad quos p̄sens scriptū pueſſit Iohes Whertoſo Et Edwardus Rygge ſaltem in dñō ſemp̄iñā Nouit̄ Nos p̄ſat Iohem et Edwardū remiſſiſe relaxaſſe et oīno p nobꝫ et heredibꝫ n̄is imp̄ptm quietū clamasse Crifofero Baynbrygge p̄p̄oī Aule Regine in Oxonia ac ſcolaribꝫ eiusbꝫ Aule in plena poſſeſſione ſua exñt totū ius n̄im titlū clam infeſſe et demandū que h̄emus huim⁹ ſeu quouimodo in fñuō here p̄l̄im⁹ ſeu Alt̄ n̄im p̄l̄it de et in illo quiet̄ reddiſ Annuali octo ſolidi et ſex deniōꝫ exētū de quodā tēn̄ n̄rō vocaſ le Sarsenhede cū ſuis p̄tñ ſituat̄ in poch ſc̄i petri in Orient̄ Oxōn̄ in Alto vico ex pte Australi eiusbꝫ vici in Tenement̄ Collegij b̄te Marie Magdalene ex pte Occidental et tēn̄ Collegij vniuſitat̄ Oxōn̄ ex pte Orient̄. Aceſā de quodā Alio quiet̄ reddiſ Annuali duos ſolidi exētū de quodā alio tēn̄ in poch ſc̄i Mich Arch extra port̄ Australē Oxōn̄ p̄dict̄ ſituat̄ in Grauntpon̄ in tēn̄ Priori et Cōuent̄ ſc̄e ffredewide virḡis ex pte boriali et tēn̄ Iohis Eggecomb ex pte Australi de quo quidm̄ quiet̄ reddiſ Annuali oct ſolidi q̄ ſex deniōꝫ Et de illo quiet̄ reddiſ Annuali duos ſolidi fatemur de p̄p̄oī Aule Regine et ſcolares eiusbꝫ fore ſeisit̄ et poſſeſſionat̄ in dñico ſuo vt de feod̄. Ita q̄ Nec Nos p̄ſat Iohes et Edwardus nec heredes n̄i nec Aliquis heud̄ n̄rōꝫ Nec Aliquis Alius p nob̄ aut noīe n̄rō Aliquod ius ſtati titlū clam infeſſe ſeu demandū de et in p̄dict̄ duobꝫ reddiſ Annualibꝫ ſive Aliqua p̄cill exige vel vendicare p̄l̄im⁹ in fñutuſ ſz in om̄i accōne iuſtio clam infeſſe et demandū inde petend̄ ſum⁹ totaliſ exclusi imp̄ptm p pñl̄ Et Nos vero p̄ſat Iohes et Edwardus et heredes n̄i p̄det̄ quiet̄ reddiſ Oct ſolidi q̄ ſex deniōꝫ Ac p̄det̄ quiet̄ Annuali reddiſ duos ſolidi vt p̄det̄ est p̄ſat p̄p̄oī Aule Regine ac ſcola⁹ et ſuccesſoꝫ ſuis cont⁹ om̄es gentes warantibim⁹ p̄ pſent̄ In c̄ ſc̄i rei testioꝫ huic p̄ſen⁹ ſcrip̄ Sigilla n̄rā Apposim⁹ hijs testiibꝫ Ricō Hewys Maiore viii Oxōn̄ Ricō Millet et Rogero Robyns Balliuis eiusq̄ ville et multe Alijs: Daꝫ Apud Oxōn̄ vicesimo quinto die menſ Iulij Anno Regni Henrici Septimi post Conq̄m̄ Anglie vndecimo.

**30.** Festival of Saint Jerome, presbyter and doctor, double feast in the church, nine lessons.

Here again as in the case of St. Ambrose (4 Apr.) and St. Augustine (28 Aug.) 'in ecclesia' ſhould probably follow 'doctoris'.

For the rule at the bottom of p. 36 ſee p. xxxiii.



**OCTOBER.** The Egyptian days in October are the third and the twenty-second. For Egyptian days see p. xiv. For the length of the calendar and lunar months see p. xiv. For the length of the day and of the night during the month see p. xxv.

**1. The festival of Saints Remigius, Germanus, Vedastus, bishops.**

The Scribe should have added ix lectiones. Perhaps it was omitted in the Kalendar he copied for want of space. There would have been room in this Kalendar.

Remigius is Remy, bishop of Rheims.

This Germanus is distinct from those commemorated on 2 May, 28 May, 31 July.

**2. Festival of Saint Leodegarius, bishop and martyr, three lessons.**

Leodegarius is St. Leger, bishop c. 650-660.

He was, except at Sarum, ousted, after 1310, by St. Thomas of Cantelupe, bishop of Hereford.

His name was assumed by a family, said to have come over with William the Conqueror, which was early settled in Kent and continued there for a long time. An Anthony St. Leger was Lord Deputy of Ireland in Henry VIII's reign, and from him are (in the female line) descended the family of the Earl of Doneraile. A Colonel St. Leger of Park House, near Rotherham, gave his name to Stakes still run for at Doncaster Races in the autumn of each year, though rather earlier than 2 October.

**4. Festival of St. Francis confessor.**

This is Francis of Assisi, founder of the Friars Minor, canonized 1228. There are no liturgical directions as he was not mentioned in Sarum Kalandars. He was of course an important saint at Oxford. See Little's *Grey Friars in Oxford* (O. H. S. xx). Something seems to have been obliterated at the end of the entry, perhaps 'non Sarum'.

**6. The Festival of St. Faith, virgin and martyr, three lessons.**

This Saint, probably owing to her name, is retained in the Common Prayer Book. There was another Faith, who with her sisters Hope and Charity was martyred under Adrian.

**7. The festival of Saints Marcus, Marcellianus and Apuleius, martyrs, three lessons.**

Marcus who seems to have been a pope is sometimes coupled with Saint Faith. Marcellianus appears as Marcellus in many Kalandars, in the *Sarum Breviary* (Cambridge edition, III. 894), and in Dickinson's *Sarum Missal*, 927.

**9. The festival of Saints Denis, Rusticus and Eleutherius martyrs, nine lessons.**

Denis is the bishop of Paris, and apostle of France, martyred with his two deacons in 272.

The obit of Henry Airay formerly Provost of this College, who dying bequeathed to the College lands in Baldington to the value of ten pounds per annum called Little-mottrell, with a very beautiful gilt bowl of 30 ounces. 1616.

Provost Christopher Potter who makes this entry preserves the forms of the older entries in the Kalendar, though the excellent puritan would have shuddered at being remembered in the same way as his popish predecessors.

Airay was Provost from 1599 to 1616. His brass is in the College Chapel.



The document conveying Little Mottrell to him and two fellows of the College and his will are as follows:—

This Indenture made the eighteenth daie of Januarie in the yeares of the raigne of our Soueraigne Lord James by the grace of God of England ffrance and Ireland kinge Defender of the ffaith etc the Thirteenth and of Scotland the Nine and ffortieth . Betweene John Longe of Toute Baldon in the County of Oxon yeoman Henry Longe one of the sonnes of the said John Longe and Adam Heade of Chilton in the County of Berk<sup>e</sup> yeoman on the one parte, And Henry Ayray doct<sup>r</sup> of divinity and Provoste of Queenes Colleidge in the Uni<sup>d</sup>si<sup>t</sup>ye of Oxford and Adam Ayray and Christopher Potter Masters of Art<sup>e</sup> and fellowes of the said Colleidge on the other parte. Witnesseth That the said John Longe, Henry Longe and Adam Heade for and in Consideracion of the Summe of Two Hundred and Thirty pounds of lawfull money of England to them the said John and Henry Longe in hande paied by the said Henry Ayray before the ensealinge and deliurye of theseis p<sup>s</sup>ent<sup>e</sup> the receipte whereof they the said John Longe Henry Longe and Adam Heade do by theseis p<sup>s</sup>ent<sup>e</sup> acknowledge and therof and of every parte and parcell thereof doe fully cleerely and absolutely exonerate acquite and discharge the said Henry Ayraye his heires execut<sup>r</sup>s administrat<sup>r</sup>s and assignes @ every of them for euer by theseis p<sup>s</sup>ent<sup>e</sup>. Haue bargained soulde aliened enfeoffed and Confirmed and by theseis p<sup>s</sup>ent<sup>e</sup> doe fully Cleerely and absolutely bargaine sell aliene enfeoffe and Confirme vnto the said Henry Ayraye, Adam Ayraye and Christopher Potter theire heires and assignes. All that Close and parcell of grounde scytuate and beinge in Louches ffee in Garsington in the said County of Oxon Commonly Called or knowne by the name of Little Mottrell w<sup>th</sup> thappurte<sup>th</sup> Contayninge by estimacion fforty and five acres be it more or less, and somtymes beinge parcell of a grounde theare Called Mottrell and lately devided from the same. . . . .

Airay's will bequeathing the land and the gilt bowl to the College is as follows:—

Deo duce & auspice Christo.

In the name of the holy blessed and glorious Trinity three psons and one God onely wise, infinite in power and mercy and abundant in goodnes and truth. I Henry Airay Prouost of y<sup>e</sup> Queenes Colledge in the Vniuersity of Oxford, knowing by y<sup>e</sup> vnto Hezechias Esaias 38. 1. when he was sickle vnto death, that it is the will of God y<sup>e</sup> men should set their houses in order before they dy, and withall considering the certainty of o<sup>r</sup> death and the vncertainty of the time thereof and the inconueniences following vpon eith<sup>r</sup> dying intestate or deferring to make a will till extremity of sicknes and approaching death w<sup>th</sup> make me[n] vnsit therevnto do in humble obedience vnto God<sup>e</sup> will and in due consideration of my owne frailty and y<sup>e</sup> I may the more readily attend my God and Sauio<sup>r</sup> at his comming make this my last Will and Testament in maner and forme following./

First therefore I most humbly commend my whole Spirit and Soule and Body into his hands who made me by his word, redeemed me by his bloud, and in his great mercy hath begotten me againe into a liuely hope by y<sup>e</sup> resurrection of Jesus Christe from y<sup>e</sup> dead to an inheritance immortall and vndeſiled and y<sup>e</sup> fadeth not away reserued in heauen for me, most



humbly beseeching him y<sup>t</sup> when the earthly house of this Tabernacle shall be destroyed and my soule shall depart out of my body he will vouchsafe to receiue my soule vnto himselfe y<sup>t</sup> it may be eu<sup>t</sup> with him in whose presence is fulnes of ioy for eu<sup>t</sup>.

Then for my body I greatly desyre w<sup>th</sup> y<sup>t</sup> like affection vnto my worthy found<sup>r</sup> though not with like reason that wheresoev<sup>r</sup> it shall please God to take mee out of this life, it mey in Christian and decent sorte, (out of full hope that it shall be raised againe out of y<sup>t</sup> dust whence first it was taken and reunited to my soule be partaker therewith of endles ioy and blisse by y<sup>t</sup> power of my L. and sauiof J. Christe, at his glorious appearing in y<sup>t</sup> last day,) be buried in the Queenes Colledge Chappell most humbly beseeching Alm. God to keepe it againe y<sup>t</sup> day wherein all shall rise againe and be made the same psoms they were before their dissolution.

And for my worldly goods my Will is y<sup>t</sup> if at my death they shall amounte to y<sup>t</sup> value w<sup>th</sup> my legacyes shall import they may be bestowed as followeth . ffirst I will and bequeath vnto y<sup>t</sup> [Queens] Colledge whereof I am Prouost and w<sup>th</sup> by Gods blessing and m<sup>c</sup>cy hath beene a very good nursing moth<sup>r</sup> vnto me the land called little Mottrell w<sup>th</sup> I bought of John Long of Tootebalden for y<sup>t</sup> summe of 230<sup>li</sup> and vnto w<sup>th</sup> he is by my promise to be my Tenant for 14<sup>th</sup> p annū, to be made ou<sup>r</sup> by my feoffees M<sup>r</sup> Airay and M<sup>r</sup> Potter vnto y<sup>t</sup> Colledge, desiring my Executor that by some conuenient purchase it may be 20<sup>th</sup> p annum if my estate may possibly beare it w<sup>th</sup> may remayne to or Colledge for eu<sup>t</sup>, to y<sup>t</sup> end that when the number of fellowes and schollars shall encrease some helpe may thereby growe towards their maintenance. It<sup>t</sup> I bequeath towards the furth<sup>r</sup> incouragement of a Schoolemaister in Kendall and towards some yeerely annuity for y<sup>t</sup> purpose 40<sup>li</sup> It<sup>t</sup> I bequeath towards y<sup>t</sup> prouision of a preach<sup>r</sup> at least of monethly sermons or mo if it may be in Kentmer chappell for the instruction of y<sup>t</sup> people 40<sup>li</sup>. It<sup>t</sup> my Will is y<sup>t</sup> if at my death my estate shall be such as may suffice for y<sup>t</sup> discharge of my legacyes herein mentioned, then whatsoev<sup>r</sup> summes are due vnto me by y<sup>t</sup> said Colledge for y<sup>t</sup> suite of Charleton in equity be clearely and freely remitted. Oth<sup>r</sup>wise my desire is that due consideration may be had of those summes and y<sup>t</sup> thereby my good purpose in this my last will may so far be furthered as to reasonable men indifferently agreed vpon by y<sup>t</sup> Society and my Executor, and my hope is that this my desire will the rath<sup>r</sup> be pardoned and fauoured for that my selfe in y<sup>t</sup> whole time of my government haue neu<sup>r</sup> had of the Colledge more then my ordinary allowance did cast vpon me saue such summes as haue already bene allowed vnto mee towards the charges of y<sup>t</sup> suite, w<sup>th</sup> appeare vpon y<sup>t</sup> magna charta and for y<sup>t</sup> in all such suites for the fellowes as for Dr Benson in y<sup>t</sup> suite of Chedworth and for M<sup>r</sup> Sewell in y<sup>t</sup> suite of Enham, I alwayes willingly gaue my assent to y<sup>t</sup> allowance of their charges by y<sup>t</sup> Colledge. It<sup>t</sup> I will and bequeath vnto my good frend M<sup>r</sup> Wentworth whom I haue alwaiers found faithfull vnto me and painfull for me my ring in the inside whereof is engrauen pignus memoriae. It<sup>t</sup> I gie and bequeath vnto good M<sup>r</sup> Wentworth for the vse of my God-daught<sup>r</sup> Christina when she shall thinke meete my gilded bowle with the cou<sup>r</sup>. It<sup>t</sup> I gie and bequeath vnto my old Maister M<sup>r</sup> Coperthwaite in token of my loue my little gilded cup. It<sup>t</sup> I gie and bequeath to M<sup>r</sup> Coperthwaites wife and children in token of my loue 2<sup>o</sup> 6<sup>d</sup> a piece. It<sup>t</sup> I gie and bequeath to y<sup>t</sup>



Colledge my greatest gilded bowle y<sup>t</sup> it may be for the vse of my successor in my headship on o<sup>r</sup> chiefe feast daies commonly called o<sup>r</sup> Gawdy dayes. It<sup>ē</sup> I giue and bequeath vnto y<sup>e</sup> Colledge such of my bookees as shall be thought meet by my Executor, and y<sup>e</sup> Superuisors. It<sup>ē</sup> I giue vnto y<sup>e</sup> fellowes of the Colledge such as shall be fellowes at my death, 20<sup>o</sup> apiece: commanding vnto them in the holy feare of y<sup>e</sup> God of peace with o<sup>r</sup> worthy found<sup>r</sup> of blessed memory studium pacis & concordiae quam inter se tam cum Præposito pacis studiosi & frequent<sup>e</sup> sollicitudinem in studio & diuino officio, and besydes studium non tam eorum quæ sunt sui quām quæ sunt Collegij cui post Deum Opt. Max. se totos & quicquid sunt debent. It<sup>ē</sup> I giue vnto y<sup>e</sup> preach<sup>r</sup> of my funerall Sermon my great bossed ring. It<sup>ē</sup> I giue and bequeath vnto every head of house and D<sup>r</sup> vouchsafing their presence at my funerall a handkerchiefe to be giuen vnto them according to their seuerall degrees and places at the discretion of my Executor. It<sup>ē</sup> I giue and bequeath to every on<sup>e</sup> of the Talbot and of y<sup>e</sup> Clarkes 2<sup>o</sup> 6<sup>d</sup> a piece. It<sup>ē</sup> I giue and bequeath to every poore child and to every seruitor and to every battler in the Colledge 12<sup>d</sup> a piece. It<sup>ē</sup> I giue and bequeath to every one of the poore brethren and sist<sup>r</sup>s in the Hospitall of Godshouse in Southampton 2<sup>o</sup> a piece It<sup>ē</sup> I giue and bequeath to every poore almesman in the Hospitall of Chilrey 2<sup>o</sup> a piece. It<sup>ē</sup> I giue and bequeath to y<sup>e</sup> poore in y<sup>e</sup> towne of Kendall 40<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto y<sup>e</sup> poore without the towne and in the parish of Kendall 40<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto y<sup>e</sup> poore in the city and suburbs of Oxford 40<sup>s</sup>. It<sup>ē</sup> I giue to y<sup>e</sup> poore of S<sup>t</sup> Peters in y<sup>e</sup> East 20<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto the butler and cooke 10<sup>s</sup> a piece It<sup>ē</sup> I giue to the vnder butler and vnder cooke 3<sup>o</sup> 4<sup>d</sup> a piece. It<sup>ē</sup> I giue to y<sup>e</sup> boy of y<sup>e</sup> kitchen 2<sup>o</sup>. It<sup>ē</sup> to my seruant H. Fisher 20<sup>s</sup>. It<sup>ē</sup> I giue to my poore childe at my death some of my bookees w<sup>ch</sup> may be for his vse at y<sup>e</sup> discretion of my Executor. It<sup>ē</sup> I forgiue to my seruant Arthur that debt w<sup>ch</sup> he oweth vnto me without bond And furth<sup>r</sup> I giue vnto him 10<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto my godchildren 10<sup>s</sup> a piece. It<sup>ē</sup> I giue and bequeath vnto the poore in Charleton parish 20<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto the poore in Blechindon parish 30<sup>s</sup>. It<sup>ē</sup> I giue and bequeath vnto my cosin H. Airay on whom I haue bestowed more then I can on all the rest of my kinred notwithstanding y<sup>t</sup> I neu<sup>r</sup> had comfort in him 5<sup>s</sup>. It<sup>ē</sup> I giue and bequeath to y<sup>e</sup> poorest of my kinred in the north 10<sup>s</sup>, to be bestowed on them according to such information as my Executor shall haue of their need. It<sup>ē</sup> I giue to my cosin Tobie Potter 5<sup>s</sup> and a dozen of such of my bookees as my Executor shall think fittest for his vse. It<sup>ē</sup> I giue and bequeath to my successor Provost my scarlet habit and hood and my feeth<sup>r</sup> bed wherin I ly with the Bolster and the deske in my study whereat I vsually write: wishing y<sup>t</sup> they may so go in succession, and y<sup>t</sup> Gods blessing may be on him and them, and on his and their governement here. It<sup>ē</sup> I giue and bequeath vnto my cosin M<sup>r</sup> Christopher Potter whom I make the sole Executor of this my last will and Testament my volumes of Augustine, Caluin, Iunius, and Bellarmine and if my goods at my death shall not be sufficient to discharge these my legacieys, then my Will is that aft<sup>r</sup> this proportion my goods be bestowed so far as they will reache. And I pray and as much as in me is hereby constitute and ordaine my good friends M<sup>r</sup> Birkhead, M<sup>r</sup> Cape, M<sup>r</sup> Benson, and M<sup>r</sup> Airay to be the supuisors of this my last Will and Testament, and for their paines I will y<sup>t</sup> M<sup>r</sup>



Birkhead haue Com. Ariæ Montani in 12 proph. & in Librum Iudicum 2<sup>nd</sup> vol. and y<sup>t</sup> M<sup>r</sup> Cape haue and M<sup>r</sup> Benson haue Parei Com. in Ep ad Rom. and in 1. ad Corinth 2<sup>nd</sup> vol. and y<sup>t</sup> M<sup>r</sup> Airay D<sup>r</sup> Rainolds his Lectures 2<sup>nd</sup> vol. And now O L my God I most hartily thanke thy gracious Maiesty for thy preuenting grace whereby in mercy thou hast put into my hart this good desire and for thy following grace whereby in mercy thou hast inabled me vnto y<sup>t</sup> pformance of this worke. O L my G. watch ou<sup>r</sup> me and keepe me both in life and in death y<sup>t</sup> both my life and death may be to thy glory. Into thy hands, O Lord, I commend my Spirit. Sweet Jesus receiue my Spirit.

Henry Aitay

Vicesimo primo die mēsis decembris Anno dñi 1616 per pnoiatu<sup>r</sup> xpoferum Potter exhibitu<sup>r</sup> fuit hoc pñs testamentum coram vñf viro Sebastiano Benfeild sacre Theologie professore deputato Reuerendi in xpo Patris ac dñi dñi Arthuri pmissione diuina Bath: et W[ ] epi vniuersitatis Comissarij: atq[ue] per eundem deputatū probatū, etc.

[Endorsed on back :—]

This is my last Will and Testament  
as I haue signified in y<sup>t</sup> p<sup>r</sup>sence  
of these 2 witnesses who at my  
request haue subscribed their  
names in token thereof.

Ar: Osbaston

Hen: ffysher

**Oct. 10.** The feast of St. Gereon and his companions martyrs, three lessons. He is the saint of Cologne, whose church Coleridge praises. His companions are said to have been 318 in number.

**12.** The festival of St. Wilfrid, bishop and confessor, three lessons.

St Wilfrid or Wilfrid, archbishop of York, buried at Ripon. He does not usually occur in Sarum Kalendars.

**13.** Translation of Saint Edward King and confessor, double feast, nine lessons. Saint Edward King and Martyr's translation was on June 20.

**14.** Festival of Saint Calixtus, pope and martyr, double Invitatory, three lessons.

The title of pope has been, as elsewhere, crossed out, probably in Henry VIII's time.

**15.** Festival of Saint Wlfran, bishop and confessor, nine lessons according to the use of Sarum.

Wlfrann or Wulfrannus was archbishop of Sens, who retired into the monastery of Fontanella. His day in the Bollandists is 20 March, which is said to be the day of his death, 15 October being the day of his translation to Abbeville where there seem to be two churches dedicated to him. See p. xix.

He is not in any of the Kalendars printed in Hampson, except in the Exoniense, nor in any of those collated by Bishop in the *Bosworth Psalter* except in the 9th Canterbury Kalendar, which he dates at the beginning of the 14th Century. He is not in the Hereford Missal printed (1874) by Dr. Henderson, nor in the Roman



Missal of 1474, nor in the Missal of Robert of Jumièges, nor in the 14th Century Westminster Missal, all three printed by the Henry Bradshaw Society, nor in the Chancellor's Kalendar (Wordsworth, *University Kalendar*), but he is in the Kalendars of both the Proctors (*ibid.*), and in Dr. Shadwell's Oriel Kalendar, and in the University College Kalendar, in which he has the word Sarum affixed. He may only have been recently introduced into the Sarum Kalendar, and only have been found in some of the exemplars of the scribe of this Kalendar, who may be giving his authority for introducing the feast and defending its insertion on the ground that he was following the contemporary use of Sarum. It is mentioned in the Ordinale Sarum (Frere, *Use of Sarum*, II. 188) as one of the Feasts on which if it falls on a Sunday 'dicitur *Alleluia* plurimorum martyrum'. The Sarum Missal gives him a special service, the Breviary only that which shares with other Confessor Pontiffs. See below on 2 Nov. Mr. Bannister thinks his cult came from Hereford.

In the note at the bottom of p. 38, cf. S'. (or more probably cf. S') probably represents *cum sociis S'*. It looks as though the scribe expected to have another Saint's name to add.

**Oct. 16.** Festival of St. Michael in the mount, triple Invitatory.

In the Sarum Breviary and most of the Kalendars, the name Tumba, is added after Monte. The lessons in the Breviary refer this to Saint Michael's Mount near Avranches in Brittany, where the Archangel appeared before the foundation of the Church and apparently brought some of the adornments of the earlier shrine on Mount Garganus in Italy. The festival of his appearance on Mount Garganus is 8 May, not in this Kalendar. Michaelmas Day, 29 September, commemorates the dedication of a church at Rome.

**18.** Festival of St. Luke the Evangelist, double feast, nine lessons.

For sun in scorpius see p. xxv.

1639 The obit of Henry Wilson of Underley in the county of Westmerland Who bequeathed to the College five hundred pounds for redeeming from the hands of laymen improprie tithes from lay hands in the counties of Westmerland or Cumberland, and securing them to the College and the church along with one or two churches. He bequeathed also an annual payment of thirty five pounds for the support of seven poor scholars from the schools of Kirkby Lonsdale and Kirkby Kendale coming to the College for the purpose of study, to be chosen by the provost and scholars according to the statutes of the College.

This is the latest of the obits, if it can be called an obit. It is written in the hand of Provost Langbaine.

'e manibus laicorum' seems to be an accidental repetition of 'e manibus laicis'.

Here follow extracts from Wilson's will. The passage relating to the exhibitions precedes the passage relating to the five hundred pounds.

Itm I give vnto Doctor Potter of Quens Colledg in Oxforde, Ten Pounde.

Itm I give and bequeath vnto the Prouost or Master, and to the fellowes of Quens Colledg in Oxforde aforesaid and to their successo<sup>r</sup>s for the time being from time to time for euer, vpon the trust and confidence herevnder expressed, the yearlie somme of Thirtie five Pounde, to be paied vnto them by my heires generall for euer, out of the Tythes of Corne graine



and sheaves yearly arrysing and renewing w<sup>th</sup>in ffarleton, Overwait alias Oversfourth and Aikbank in the Countie [of Westm<sup>th</sup>land] aforesaid and all other Tythes w<sup>th</sup>in the parish of Bethome w<sup>ch</sup> I latelie purchased of Anthonie Duckett Esquier and James Duckett his sonne; To be by them the said Provost and ffellowes employed and disposed as followeth, viij<sup>th</sup> ffirst to four poore schollars w<sup>ch</sup> shalbe sent thither from time to time successiuelie for ever out of and from the free gramer Schole of Kirkbie Lonsdall aforesaid, and borne in that Parish, And also to three poore Schollars w<sup>ch</sup> shalbe sent from the free gramer Schole at Kendall aforesaid, And they to paie vnto elie one of the seaven poore Scholars so to be sent from the said two free gramer Schooles, out of the said Thirtie five pounde, the so<sup>me</sup> of five pounde a peece yearly for eu<sup>r</sup> for and toward<sup>e</sup> their better up, releif and mainteynance of their studies at Quens Colledg aforesaid equallie to be divided and shared forth, out of the said thirtie five Pounde so given in trust to the said Provost and ffellowes of the same Colledg; All the said Schollars so to be sent from the said Schooles to be of pfect guift<sup>e</sup> of bodie, and of ingenuous dispositiōn of mynd, w<sup>th</sup>out anie other by-respect to be had of kinred or friendshipe, but vpon desert, and according to the ancient statute of the said Colledg; And the payment of the said yearlie so<sup>me</sup> of five pounde a peece to continue and be paied to elie of them during the terme and time of seaven yeares next after elie of their admittance into the said Colledge, and no longer And then, or vpon anie of their departure or going awaie from thence, others to be chosen and sent thither in their places from the said Schooles as is aboue said from time to time for euer, and to haue and enjoy their seillā stipends of five Pounde a peece forth of the said Tithes of Corne graine and sheaves for ever according to my true meaning, And for default or want of anie such Scholars at either of the said Schooles then the same to be supplied by the other Schole And for defect of Schollars at both the said Schooles then the same to remaine to other Schollars borne in other parts of Westmerland and Cumberland being at the said Colledge, or to be sent thither; And for default of payment of the said yearlie so<sup>me</sup> of thirtie five pounde to the said Provost and felowes by my heires generall their heires or assignes at two feast<sup>e</sup> in the year, viij<sup>th</sup> Easter and Michaelmas or w<sup>th</sup>in fortie days next after in anie year after my death, then I do hereby giue and bequeath All the said Tyth corne graine and sheaves vnto the said Prouost and felowes and their successo<sup>r</sup> to the vses intent<sup>e</sup> and purposes herein before limittē intended and declared; Intreating the Maior and Aldermen of Kendall aforesaid together w<sup>th</sup> the feoffees of Kirkbie Lonsdale Schole for the time being, to receive and take all the issues and pitts of the said tythes and out thereof to paie aswell the said Thirtie five Pounde to the vses aforesaid, as also the yearlie Rent of ffortie shillinge to the said Anthonie Duckett Esquier and his heires, they retayning the overplus thereof share and share like for their care and paines therein, if my heires generall shall not well and truelie paie the said thirtie five Pounde and ffortie shillings yearlie as aforesaid.

Ifm I do giue and bequeath vnto the said Provost and ffellowes of Quens Colledg in Oxford and their successo<sup>r</sup> the so<sup>me</sup> of ffive Hundred Pounde, ffor this end intent and purpose that they therew<sup>th</sup> shall obtaine purchase and redeme one or more Impropriations in the North part<sup>e</sup> of this Realme of England where the people are moste Rude and carelesse of divine



instruccōn, Affixing and adding the same so bought or obtained vnto their Colledg, for the good of the fellowes there for ever, And after the same shalbe so purchased, obtained or redeemed w<sup>th</sup> the said Some of ffeve Hundred Pounde, it is my will and mynd that the Provost and fellowes of the said Colledg shall elect and chuse such grave sober and learned Preachers from out of the said Colledg, Vnto such place or places, for the diligent and carefull supplie thereof, debarring all drunkards and contentious psons from anie benefit thereof, And if anie after their inducōn therenvnto, shall fall foule therein, then that they vpon true knowledg & informaōn of the same shall deprive or remove such offenders from such place or places from time to time for euer, and to sett and appoint other go<sup>th</sup>lie and sober divines in their Roomes and places; Intreating the s<sup>r</sup> Prouost and ffellowes successuelie that if anie of the seaven schollars (intended by this my Will to be sent vpp to the said Colledg) shalbe found fitt and able for that purpose, to make first choice of them therenvnto, rather then others.

**Oct. 19.** The feast of Saint Frideswide virgin.

In the printed Sarum Kalendars is added 'non martyris, ix lectiones'.

She is in the Chancellor's Book, and has been added in the Kalendar at St. John's College. She is in both the Proctors' Kalendars, and in a Kalendar in a Missal (MS. 2565) in the library of the University of Bologna.

Her Translation was on Feb. 11 or 12. There seem to have been two translations, one in 1180, and one in 1289.

The Translation is *eo nomine* in the Chancellor's Kalendar and in the Oriel Kalendar, and as a second festival of the saint in both the Proctors' Kalendars. The Translation is added in the St. John's Kalendar *secunda manu*. She is omitted in the University College Kalendar both in February and in October.

**21.** The festival of the eleven thousand virgins, double Invitatory, three lessons.

At Cologne quantities of their relics are said to be preserved. Another version is that it was a saint whose name was Undecimilla.

**23.** Festival of Saint Romanus, bishop and confessor, three lessons with a nocturn and without Te Deum.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

sū here as in 23 September by mistake for sñ, sine.

Romanus was archbishop of Rouen.

**31.** The Festival of St. Quintin martyr, three lessons with Nocturn.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

**NOVEMBER.** The Egyptian days in November are the fifth and the twenty-eighth.

For Egyptian days see p. xiv. For length of calendar and lunar months see p. xiv. For length of day and night see p. xxv.

**1.** Feast of All Saints, double feast, nine lessons.

**2.** Commemoration of souls, a sort of double feast, according to the use of Sarum. See p. xviii.



In the Old Ordinale Sarum (Frere, *Use of Sarum*, II. 134), at the end of the instructions for the observance of Mattins Die Commemoracionis Animarum, come the words, *Nec prosternant se clerici hac die ad horas quia quasi festum habetur.*

Like St. Wilfrann (15 October, which see) this solemnity seems to have been of late introduction. Though Tertullian and Augustine both refer to such an anniversary 'down to the tenth century neither in the Kalendars nor in the martyrologies does there appear a single trace of this commemoration' (Pelliccia, *The Polity of the Christian Church*, Book IV, Sect. II, chap. ii, § 8, English Translation, p. 348). It appears at one time to have been a part of the season of All Saints which occupied three days All Hallow E'en, All Saints Day and the morrow of All Saints (so Durandus, *Rationale*, VII. xxxv.). In the Consuetudinary of Sarum (Frere, *Use of Sarum*, I. 102, cf. p. 251) occurs 'in crastino omnium sanctorum', while the parallel place in the Customary has 'in die animarum'; and (ib. p. 118) the Customary has 'tam in festis quam in profestis et feriis et etiam in die animarum', as though the day did not come into any of these categories.

On that day we are bound to distribute to the poor five loaves of bread to the value of two pence with a halfpenny and one pot of beer for the souls of Richard Chamberleyn and Margaret, Joan, Joan and Alice wives of the same and for the souls of John and Joan parents of the same. We are bound also to pray for the souls of the aforesaid and to recite their names among other benefactors on Sundays, for which things we had possessions in Brehyll.

Chamberlain seems to have made over the property in Brill to Edward Rigg, afterwards Provost, by whom they were made over to the College in the time of Bainbrigg, Rigg's predecessor. The conveyance by Rigg is as follows:—

Sciant p̄t̄es & futuri q̄ ego Edwardus Rygge cl̄c̄ d̄di cōcessi & hac p̄nt̄i carta mea cōfirmauit Christofero Baynbrygg p̄posito aule regine i Oxōn ac scolarib̄ eiusd̄ aule Oia terras & tēn̄l̄ mea reddit̄ reūd̄ & fuiōd̄ cū oib̄ eoū p̄t̄i in Brehyll i cōm̄ Bukkē que nup̄ hūi ex dono & cōcessione Richardi Chamberlane de oxōn hñd̄ & tēn̄l̄ oia p̄dict̄ terras & tēn̄l̄ reddit̄ reūd̄ & fuiōd̄ cū oib̄ eoū p̄t̄i p̄fa Christofero Baynbrygg p̄posito aule regine & scolarib̄ eiusd̄ ac successorib̄ suis imp̄petuū de capiō dñs feoθ ill̄ p̄ fūcīa inde debita & de iure cōsuet̄ Et ego v̄ p̄fa Edwardus Rygge & heredes mei oia p̄dict̄ terras & tēn̄l̄ reddit̄ reūd̄ & fuiōd̄ p̄fa p̄posito Aule Regine & scolarib̄ eiusd̄ & suis successorib̄ cōt̄ Oē gentes warātiābim̄ & imp̄petuū defendem̄ p̄ p̄nt̄ In Cuī rei testimoñ huic p̄nt̄ carte mee sigillū meū apposui Hijs testib̄ Richardo Barne Richardo Pyme Iohe Hode Iohe Barne & Edwardo Pyme cū mult̄ aliis Daꝝ ap̄ Brehyll vicesimo die Iulij Anno Regni reḡ henrici sexti post cōquestū Anglie quartodecimo.

**Nov. 11.** Festival of Saint Martin bishop and confessor, nine lessons, triple Invitatory.

Obit of Mr Robert WrangWise his parents, brothers, sisters, friends and all his benefactors who conferred on us ten pounds for the ornaments of the chapel, and also gave us forty pounds and two silver cups with possessions in Penrith.

Robert Wrangwys first appears in the College Books as servitor and chaplain in the Long Roll of 1461/2. He had before this 29 Nov. 1456 supplicated for the



degree of B.A. He continued as poor boy and chaplain till Michaelmas Term 1466 and in that or the following term was elected fellow. He was Camerarius for the year 1467/8, proceeded D.D. in 1467/8 and was Vice Chancellor of the University for a portion of the year 1482. The Long Rolls for the four following years are missing and his name does not appear later. He was rector of Patrick Brompton in the county of Richmond, and Wood dates his benefaction to the College in 1489. He is called Christopher in the list of the Fellows in the Entrance Book where 1473 is given as the date of his fellowship; but the Christopher Wrangwys who was a fellow belongs to the next century. There was also a William Wrangwys who was servitor and chaplain 1450-4, who was dispensed as M.A. 20 Feb. 1451-2 and was appointed 7 Feb. 1452-3 as one of the four supervisors of the determining B.A.s; and a Thomas Wrangwys probably a chaplain who was paid 8*l* in the Long Roll of 1486-7 'pro exequiis Rob. Wright & M<sup>r</sup> Crosby'. Wright's Obit is on March 5, and Crosby's on March 21.

Here follows the document whereby Wrangwys transferred his property in Penrith to Edward Rigg who was then (1490) a Fellow and afterwards (1508-15) Provost of the College:-

Sciant patres & futu*ri* q*uia* Ego Robert<sup>o</sup> Wrangwys rector de Patryke Brompton i com*itatem* Rechemond*ii* c*on*c*essi* & hac p*ri*ma carta mea c*on*f*irmaui* Edwardo Rygge clico v*nus* Orre*u* [me*u*] c*um* vno [gardino] adiac*et* ad fin*e* ville de penreth *h*ic Amotbryg<sup>o</sup> put*u* iacet i*n* t*er*re Cristoferi M*ores*bye . . . ex v*na* parte et t*er*re Rob*u* P*er*ruddo*l* ex al*ia* parte c*um* suis p*ri*u*is* & v*na* ac*ra* prati in yngmyre in cap*o* [de] penreth p*dic*et iacet i*n* prat*u* Willi hot*o*n ex pte v*na* & prat*u* Thome Carleton*o* ex pte al*ia* A*tres* rod*as* terre sup Barkeh*ow* [in] diuis*is* loc*is* H*an*del*o* & ten*et* o*ia* p*dic*et orre*u* gardin*u* terras & prat*u* c*um* suis p*ri*u*is* p*ro*fato Edwa*[rdo]* Rygge clico heredib*z* & assign*u* suis de capitalib*z* d*omi*n*is* feo*l* ill*o*? p*ro* fuicia inde deb*it* & de i*le* c*on*sue*u* imp*petu*u*is* Et ego v*er* p*dic*et Rob*u* Wrangwys & heredes mei o*ia* p*dic*et orre*u* gardin*[u]* terras & prat*u* c*um* suis p*ri*u*is* p*ro*f*at* Edwardo Rygge clico hered*o* & assign*u* suis c*on*t*ra* o*es* gentes Waranti*z*abim<sup>o</sup> & ip*petu*u*is* defendem*u* Insup*u* nou*it*e me p*ro*f*at* Rob*u* Wrangwys Attorn*as* c*on*stitu*is* ordinasse & loc*o* & n*o*te meis posuisse d*ilectu*u*is* in ix<sup>o</sup> Thoma Carleton*o* me*u* ver*u* & legit*im* attorn*u* a*l* deliberand*u* p*ro* me & n*o*te meo p*ro*f*at* Edwardo Rygge clico plen*u* & pac*ific*a seisin*u* de & in oib*z* p*dic*et orre*u* gardino terris & p*ro*to c*um* suis p*ri*u*is* sc*ri*pt*u* vim form*u* & effect*u* h*ic* p*ri*nt*u* carte mee r*at* & gra*f* hit quicquid p*dic*et Thom*o*'s Karleton*o* attorn*u* me*u* fec*it* in p*mis*se put*u* Ego p*ro*sens & p*sonalit* int*er*esse In c*o* re*u* testimo*u* huic p*ri*nt*u* Carte mee Sigill*u* me*u* appos*u* H*ui*s testib*z* Willmo Hoton Willmo Bethome I*o*he Rygge Ri*o* Marshall Willmo Byrde & aliis Da*l* ap*th* [Brom]pto*n* p*ro*f*at* vicesimo quinto die m*c*ef Augusti Anno Regni reg*e* henrici sept*u* p*ri* c*on*quest*u* Anglie quito.

**Nov. 13.** The festival of Saint Brice, bishop and confessor, double Invitatory, three lessons.

On Saint Brice's day, Ethelred perpetrated the massacre of the Danes in England 1002.

**15.** The feast of Saint Machutus, bishop and confessor. The middle lessons are about Saint Martin.



Machutus seems to be the saint who in Normandy goes under the name of Maclou.

Saint Martin was a very important saint and Saint Maclou falls in his octave.

**Nov. 16.** Festival of Saint Edmund archbishop, double feast, nine lessons, the middle lessons about Saint Martin.

Edmund Rich, Archbishop of Canterbury (1233-40), born at Abingdon, died at Soissy where his heart and viscera were buried, but his body was deposited at Pontigny where he was disinterred and found incorrupt 18 December 1246 and canonized 1247. He is often confounded with the king and martyr, killed by the Danes 870, whose day is Nov. 20. There appears to be some doubt on whether of the two days Henry III died, though Edward I's regnal years are counted from the king's, not the archbishop's day. There is similar risk of confusion between the king's Edward, the confessor and the martyr.

Saint Martin's importance was not entirely overclouded by the later prelate.

**17.** The Festival of Saint Anianus bishop and confessor, double Invitatory, three lessons.

He was bishop of Orleans.

He was ousted in the Lincoln Kalendars from 1220 and later from the Sarum Kalendars by St. Hugh, the great bishop of Lincoln canonized 1220 (Wordsworth) or 1252 (Frere). This is an evidence of the early date of the Sarum Kalendar from which this Kalendar was copied.

In the later Kalendars there are only mediae lectiones de S. Aniano and sometimes not even that.

For the sun in the archer see p. xxv.

**23.** The Festival of St. Clement [pope] and martyr, nine lessons.

The title pope here and at the foot of the page is entirely deleted, not merely scratched through with a pen.

**24.** The festival of Saint Grisogonus martyr, three lessons.

The Saint's name is elsewhere spelt Chrisogonus or Crisogonus.

**26.** The festival of Saint Linus [pope] and martyr, three lessons.

Here again the title pope is completely obliterated, not merely scratched through.

**29.** The Festival of Saints Saturninus and Sisinnius, martyrs, three lessons with a Nocturn. Vigil of St. Andrew.

For Nocturn see p. xxii; and for feasts with Nocturns see p. xxxi.

**DECEMBER.** The Egyptian days in December are the seventh and the twenty-second. For the Egyptian days see p. xiv. For the lengths of the calendar and lunar months see p. xiv. For the lengths of day and night see p. xxv.

**10.** The Obit of William Charden and Joan his wife and John his son, also of Hugh Morlande, which William in deed conferred on us a certain tenement called the Kateryn Whele with all its belongings in Totehill street of the town of Westeminster and a messuage called the Dragon, and nine cottages lying contiguous and gardens attached to the same tenements, messuages and cottages.

Hugh Morland was Joan Charden's second husband. The conveyance of the premises to the College, and the undertaking of the College as to what it was to do



therefor is the subject of the following tripartite indenture. The Dean and Canons of St. Stephen's Chapel in the Palace of Westminster were to see that the College carried out its undertaking.

Hec Indentura tripartita facta vicesimo octauo die mensis Aprilis Anno regni Regis Ricardi tercij post conquestum Anglie Secundo inter Magistrum Henricū Boste Prepositum & Scolares Aule Scolariū Regine de Oxōn ex vna pte & Hugonem Morland & Iohannam vñem eius ex alia pte & Magistrum Henricū Sharp Decanum & Canonicos libe Capelle Regie Scđ Stephi infra Palaciū Westm & successores suos ex tercia pte testat⁹ qđi ⁹ iđ hugo & Iohanna iuxta vltiā voluntatem Willi Chardeñ nup viri e⁹ iem Iohanne ordinauerunt quoddam tētū brasineum voca⁹ le Katerynwhale cū omib⁹ suis pti⁹ in Totehilstrete ville Westm pdc⁹ Ac vnū Mesuagū voca⁹ le Dragon⁹ & nouem Cota⁹ contigue iaceñ & Gardin⁹ eisdem tētū Mesuag⁹ & Cotagis annex⁹ & cū omib⁹ & singlis eoz pti⁹ citua⁹ & iaceñ in villa Westm pdc⁹ in pdc⁹ vico voca⁹ le Totehilstrete legitio modo amortizari pfa⁹ pposito & Scolari⁹ & successorib⁹ suis ad eozdem pposito & Scolariū custagia & expensas ad intencionē & effici⁹ qđi idem ppositus & scolares causarent qđi vnu Capellanus Aule scolariū Regine pdc⁹ p tempore ebdomadarius om̄ die Dñica qua p̄ces in Capella Aule illius sint dicendi orabit spal⁹ & noīatim p pspero & bono statu pdc⁹ Hugonis & Iohanne vñis sue durante vita eozdem Hugonis & Iohanne ac post eoz siue eoz alius decessum dñis Capellanus ebdomadarius annuat⁹ orabit om̄ die Dñica vt pdc⁹ est p aiaz⁹ pdc⁹ Hugonis & Iohanne & alius eoz prius decedent⁹ & p aiaz⁹ Willi Chardeñ Iohis Chardeñ filij eozdem Willi & Iohanne pent⁹ & benefactor⁹ suoz Et insu pfa⁹ Prepositus & Scolares & eoz successores solempniter obfubant quoit decimo die Decembris Annuat⁹ exnūc imp̄m obitū sive Annūsariū pdc⁹ Willi Chardeñ & Iohis filij eiusdem Willi in ecclia Aule Scolariū Regine pdc⁹ ad sūmū Altare ibm ad custus & expens pdc⁹ ppositi & Scolariū & Successor⁹ suoz nisi legitimū fuit impedimentū Et si huoi impedimentū fuit tūd ante vel postea put conuenienti⁹ fieri pot̄t Et siliter post decessum dñis Hugonis & Iohanne ad custus & expens suos p̄p̄os obseruabant diem obitus eozdem Hugonis & Iohanne in ecclia pdc⁹ ad Altare pdc⁹ nisi legitimū fuit impedimentum Et si huoi impedimentū fuit tūd ante vel postea veluti conuenientius celebrari pot̄t dies annūsarius celebrabit⁹ cū exequijs & die p̄ sequeñ cū missa de Requiem ad sūmū Altare in capella Aule pdc⁹ solenniter celebrandi ppetuis temporib⁹ duratūd Et p̄lea cōcordat⁹ est int̄ ptes pdc⁹ qđi ppositus dñis Aule & successores sui p tempore existen⁹ in quoit Annūsario ibm p aiaz⁹ pdc⁹ Hugonis Iohanne Willi & Iohis tenend⁹ & obfuant⁹ annuat⁹ pcipiet & pcipient duos solidi⁹ Et locumtenens in absencia pfa⁹ ppositi & Successor⁹ suoz ibm p̄sens duodecim dena⁹ bone & legalis monete Anglie Alij eiusdem Aule Scolares dñis exequijs & misse infessentes pticlariter octo Dena⁹ bone & legalis monete Anglie om̄s vero alijs Sacerdotes non Socij eiusdem Aule vt p̄fertur p̄sentes sex dena⁹ legalis monete Anglie Et Magist⁹ p̄loq eiusdem Aule p tempore existens & quīlt paup⁹ p̄loq eiusdem Aule & Clicow capelle ibm ut p̄fert p̄sentes pticlariter quatuor Dena⁹ bone & legalis monete Anglie Om̄s vero alijs scolares eiusdem Aule p̄sen⁹ pticlariter duos dena⁹ bone & legalis monete Anglie Et p pietan⁹ & recreacōne p̄positi Socioz & omiū scolariū eiusdem Aule & successor⁹ suoz pdc⁹ die Annūsarij in Aula pdc⁹ celebrandi



exponent<sup>r</sup> duo solidi & sex denar<sup>i</sup> ex sumptib<sup>z</sup> & expen<sup>s</sup> Aule pdc<sup>e</sup> Et vñtiis cõcorda<sup>r</sup> est in<sup>z</sup> ptes pdc<sup>i</sup> qd<sup>i</sup> pdc<sup>u</sup> ppositi & scolares & successores sui ut pdc<sup>i</sup> post mortem Hugonis & Iohanne pdc<sup>i</sup> ad custus & sūptus suos pp<sup>o</sup>s inuenient exhibebunt & continue hēbunt vñu Sacerdot<sup>e</sup> in Artib<sup>z</sup> Magistr<sup>m</sup> & ad min<sup>r</sup> Sacre theologie scolarem ex nōiacione ppositi p tempore existen<sup>r</sup> & successore<sup>r</sup> suor<sup>r</sup> spaliter diuina celebratu<sup>r</sup> annuat<sup>r</sup> qz oratu<sup>r</sup> p aib<sup>z</sup> pdc<sup>u</sup> Hugonis & Iohanne postq<sup>z</sup> ab hac luce migradint & p aib<sup>z</sup> pdc<sup>i</sup> Willi & Iohis parent<sup>i</sup> & bñfacto<sup>r</sup> suor<sup>r</sup> imp<sup>r</sup>m Et insup vñus Sacerdos ad custus & olla pdc<sup>u</sup> ppositi & scolariu<sup>r</sup> & successore<sup>r</sup> suor<sup>r</sup> p tempore existen<sup>r</sup> exnu<sup>r</sup> annuat<sup>r</sup> imp<sup>r</sup>m pdc<sup>i</sup> ppro verbū dei si aliqua de causa raci<sup>r</sup>abili non impedit<sup>r</sup> qd<sup>i</sup> psonal<sup>r</sup> illud opus diuinu<sup>r</sup> pñce nequilit videlt vnc & solempni in ecclia Sc<sup>o</sup> Margarete infra villam Westm pdc<sup>i</sup> a Curato ibm p<sup>s</sup>ente seu aliqua alia psona cu<sup>r</sup> ad hoc venit aliquo modo non impedit<sup>r</sup> recitando & nōiati<sup>r</sup> orando p aib<sup>z</sup> pdc<sup>u</sup> Hugonis Willi Iohanne & Iohis parent<sup>i</sup> & benefacto<sup>r</sup> suor<sup>r</sup> Et pdc<sup>u</sup> Sacerdos in sacra theologia ad minus scolaris & successores sui sic celebraturi hēbunt & recipient cōmunes annuat<sup>r</sup> infra Aulam pdc<sup>m</sup> & alia eisdem Sacerdotibus necessaria & ex Statutis debita scdm honestatis & condicione<sup>r</sup> sue exigend<sup>r</sup> necnon Annuat<sup>r</sup> p<sup>s</sup>ipient p manus ppositi p tempore existen<sup>r</sup> & successore<sup>r</sup> suor<sup>r</sup> q<sup>r</sup>tu<sup>r</sup> m<sup>r</sup>cas bone & legalis monete Anglie ad quatuor Anni l<sup>m</sup>ios p<sup>r</sup>incipales p<sup>r</sup> equales porciones Et pdc<sup>i</sup> Sacerdos & successores sui sic predicatu<sup>r</sup> versus Londo<sup>n</sup> ad hñmo<sup>r</sup> fmon<sup>e</sup> dicend<sup>r</sup> ituri recipiēt annuat<sup>r</sup> p manus ppositi siue locumtenentis & successore<sup>r</sup> suor<sup>r</sup> p expensis suis sex solidi & octo denar<sup>i</sup> bone & legalis monete Anglie Aceciam pdc<sup>i</sup> Sacerdos & successores sui celebratari Annuatim pstabunt fidem & corporale Sacrm Preposito p tempore existen<sup>r</sup> & successorib<sup>z</sup> suis Aule pdc<sup>e</sup> qd<sup>i</sup> non p<sup>s</sup>ipient aliquod Salariu<sup>r</sup> vel stipendiū vltra tresdecim solidi & quatuor denar<sup>i</sup> ad orand<sup>r</sup> p bono statu siue aib<sup>z</sup> alicuius alterius siue aliquo<sup>r</sup> alio<sup>r</sup> qm pdc<sup>i</sup> Hugonis Willi Iohanne & Iohis parent<sup>i</sup> & benefacto<sup>r</sup> suor<sup>r</sup> aib<sup>z</sup> fundato<sup>r</sup> bñfacto<sup>r</sup> Aule pdc<sup>e</sup> dumtaxat exceptis Et ad pdc<sup>i</sup> cōuenciones que ad pdc<sup>i</sup> obit<sup>r</sup> & Annūsariu<sup>r</sup> in forma pdc<sup>m</sup> fiend<sup>r</sup> & custodiend<sup>r</sup> sermonem dicend<sup>r</sup> ex exhibitu<sup>r</sup> pdc<sup>i</sup> Sacerdotis in forma pdc<sup>m</sup> ex pte ppositi & Scolariu<sup>r</sup> pdc<sup>e</sup> Aule & successore<sup>r</sup> suor<sup>r</sup> ppterius temporib<sup>z</sup> duratu<sup>r</sup> firmiter obfuan<sup>r</sup> & fideliter pimplend<sup>r</sup> pfa<sup>r</sup> ppositus & Scolares p<sup>r</sup> p<sup>s</sup>entes obligant se & successores suos in viginti marcis bone & legalis monete Anglie soluend<sup>r</sup> dict Decano & Canonice libe Capelle regie Sc<sup>o</sup> Stephi infra pdc<sup>m</sup> Palaci<sup>m</sup> Westm p tempore existen<sup>r</sup> & successorib<sup>z</sup> suis infra quadraginta dies p<sup>r</sup>x & imediate sequent post diem quo dict dies Annūsarius obfueretur tociens quocientes defectus compti fñnt in pdc<sup>m</sup> pposito Scolariib<sup>z</sup> & successorib<sup>z</sup> suis p quadraginta dies in fiendo & custodiendo hñmo<sup>r</sup> Annūsariu<sup>r</sup> siue obit<sup>r</sup> Sermonem dicend<sup>r</sup> aut in exhibendo hñmo<sup>r</sup> p<sup>s</sup>bi<sup>r</sup> in forma pdc<sup>m</sup> Et quo ad alias cōuenciones sup<sup>r</sup>dic<sup>r</sup> bene & firmiter obfuan<sup>r</sup> & pimplend<sup>r</sup> pfa<sup>r</sup> ppositus & scolares obligant se & successores suos sub pena piurij Et insup pfa<sup>r</sup> ppositus & Scolares concedunt p se & successorib<sup>z</sup> suis qd<sup>i</sup> ip<sup>r</sup> admittent creabunt & recipient tres Scolares ad Tabertu<sup>r</sup> in Aula pdc<sup>m</sup> ex nōiacione pdc<sup>u</sup> Hugonis & Iohanne in trib<sup>z</sup> p<sup>r</sup>mis eleccionib<sup>z</sup>. Si duo vel tres scolares ibm eligant<sup>r</sup> in Aula ill de & p hñmo<sup>r</sup> Scolariib<sup>z</sup> ad Tabertu<sup>r</sup> ibm p<sup>r</sup>x fiend<sup>r</sup> Et siliter concedunt qd<sup>i</sup> ip<sup>r</sup> & successores sui pmittent Willm Amy here & occupare pdc<sup>m</sup> Mesuagiu<sup>r</sup> vocal le Katerynwheel iuxta form<sup>m</sup> & effcm quazdam Indentura<sup>r</sup> int pdc<sup>m</sup> Willm Charde<sup>r</sup> & ip<sup>r</sup> Willm Amy inde confecta<sup>r</sup> Absq<sup>z</sup> expulso<sup>r</sup> ip<sup>r</sup> ppositi & Scolariu<sup>r</sup> & Successore<sup>r</sup> suor<sup>r</sup> durante



Emio in eisdem Indenturā specificā. In cuius rei testimonio vni pti haꝝ Indenturā penes p̄fāt p̄positum & Scolares Aule p̄dē remanenti p̄dē Hugo & Iohanna Sigilla sua apposuerūt alijs vero duab; p̄tibus eaꝝdem penes p̄fāt Decanū & Canonicos libe Capelle p̄dē & p̄dē Hugonem & Iohannam remanentē Dic̄t Prepositus & Scolares sigillum suū cōmune apposuerunt Daꝝ die & Anno Sup̄dictū.

**Dec. 13.** The Festival of Saint Lucy, virgin and martyr, nine lessons.

Adam Airay (elected fellow of the College 26 March 1613, Principal of Edmund Hall 9 March 1631, created D.D. 10 July 1637, Instituted Rector of the church of Charleton 1643) died 15 December 1658. He built the part of Edmund Hall on the right of the gate and over the gate anew from its foundations, he gave a sum of Money to the Masters not yet elected to fellowship, and dying he bequeathed 200 l. by will to the College.

He had been rector of Oakley, and vicar of Sparsholt and of Monk Sherborne before he became Rector of Charlton. He is buried in the church at Charlton. Laud was at first disposed to dispute his election to the principalship.

**16.** For O Sapientia see p. xxiii.

**18.** For the sun in the goat see p. xxv. Some reader of the Kalendar has here scribbled in a cursive hand the words 'p̄sta quæsumus', grant, we beseech thee, with which begin a considerable number of collects in the early service books.

**19.** For the winter solstice see pp. xxv and xxxii.

**20.** The Obit of Mr. Nicholas Mylys D.D. and formerly fellow of this college who gave us possessions of eleven pounds fourteen shillings and eightpence per annum at Kerseley near Coventry with a view to various uses as appears by his composition made thereupon; and for his anniversary to be perpetually observed in our college.

Mylys first appears in the College books as Chaplain in 1490. He was elected fellow in 1492, became vicar of St. Bride's, Fleet Street, before 1507, and prebendary of York 23 Aug. 1510. He was murdered in 1529 and his murderer was hanged 16 May 1530.

His will is as follows:—

Omnibus ad quos p̄s Scriptū puenerit Salutē in dñō semip̄lnā.  
Noueritis me Nicholaū Myles in Sacra Theologia doctorē ac olim sociū aule regine in Oxōnī Ordinassee ac fecisse vltiā voluntatē mēā quantū ad dispositionē manerij mei ac oīm aliarū terraq; et Tenementoq; cū oībus p̄tinē suis Situal; & Iacentib; in Karsley ppe Coventriā in Comā Warwyd et Coventrie sub modo et forma infra scriptū. In p̄mis dedi et cōcessi ac p̄tē scripto meo cōfirmauī p̄posito Aule regine in Oxōnī et scholarib; eiusdē aule & successorib; suis Imp̄petuū p̄dē Maneriuū meū cū oīb; suis p̄tinē ut pleniā patet p̄ Chartā inde cōpletā volo tamē q̄ p̄dēus p̄positus, scholares et successoř sui obfubūt ac Custodient Ordinacōes meas infra scriptas. In p̄mis volo et ordino q̄ p̄fāt p̄posito scholares et Successores sui inveniant vñū presbitūt ad Celebrādū diuina cōtinue infra Capellā predicte aule qui quidm̄ p̄fāt oīa faciet & obfubūt vti faciant Capellani dñi Iohānis handley et recipiet in oīb; sicut recipiant p̄fāt Capellani in oīb; Cōmoditatib; et emolimētis sic q̄ orabit p̄ fūdatore Aule p̄dē et p̄ oīb; bñfactorib; eiusdē Et specialiter p̄ alia mea et p̄ alia parētū amicorū et bñfactorū meorū et



Principie p aīab<sup>9</sup> Willmi brokeherst et Ioāne vī sue ac dicet exequias quotidie p aīab<sup>9</sup> pītōq. Et obfuant oīa statuta ac alias Ceremonias quēadmo<sup>m</sup> alij Capellani obfuant tā in Capella quā in aula ac in alijs locis. Ac iponet<sup>r</sup> ac remouebit<sup>r</sup> sicut alij Capellani videlicz p pīsūtū q scholares sic<sup>r</sup> patet in statuto. Et quilibz talis noīat<sup>r</sup> siue electus pīstabit Corpale Iuramētū in admissione sua qdī obfuant istas ordinacōes meas quātū in eo est. Itē volo q sit alter sacerdos vī de nu<sup>r</sup> socio<sup>r</sup> qui erit ad denōiācōem pīsūtū p tēpe existēt<sup>r</sup> ippetuū. Et pītēt<sup>r</sup> Sācdos orabit p aīa mea q p aīab<sup>9</sup> sup<sup>r</sup> dīcī speciali<sup>r</sup> tā in missis q<sup>a</sup> in alijs diuinis fīcījs cū Collecta speciali in missa sua qdī duplex tōtō est dīcēdā in missa scdm vsum sa<sup>r</sup>. Et dicet bis in septimanis singulis exequias mortuoz p aīab<sup>9</sup> pītēt<sup>r</sup>. Et pītēt<sup>r</sup> sācdos recipiet dīnuatū ab officiarijs pīfāt<sup>r</sup> Aule ad exhibitionē suā p r<sup>r</sup> dīb subsidij xxxij<sup>r</sup> iiii dī et recipiet in admissione sua Corpale Iuramētū qdī obfuant ordinacōes meas quātū in eo est. Pīviso semp q pīfāt<sup>r</sup> sācdotes sint de Comitatib<sup>9</sup> Cumbrie q Westmīlandie sic q si socius sit de Comitātē Cūbrie, alter sit de Com Westmīlandie Et si Capellān<sup>r</sup> sit de Com Westmīlandi<sup>r</sup> socius erit de Com Cūbrie. Et si cōtingat alterū aut vtrūqz eorūdē amoueri quoqz modo fuerit tunc volo et ordino q statim q tā cito q<sup>a</sup> possibilitas pīmiserit alter siue vtqz iponat<sup>r</sup> scdm formā et modū Supi<sup>r</sup> expīsf hoc adiecto q neuter pīfāt<sup>r</sup> sit bñficiāt<sup>r</sup> Item volo et ordino qdī ille qui legit lecturā publicā in romana lingua in aula cōt<sup>r</sup> si sit sācdos habebit sex solidos et octo denarios ad augmētū stipendij sui sic q in missa sua accipiat collectā p aīa mea et aīab<sup>9</sup> pītēt<sup>r</sup>. Et quia indies frēscīt copia rerū q habundat inopia indigentia siue paupas in tātū q scholastici qui intēdāt artib<sup>9</sup> nō habent vnde possint satisfacere lectorib<sup>9</sup> suis sic q omittū leccōes suas in aula cōt<sup>r</sup> anteq<sup>r</sup> audierūt sophistriā et dialecticā cōplete pītēt<sup>r</sup> excusationes q nō hēn<sup>r</sup> vnde soluant lectorib<sup>9</sup>, inde est qdī in remedīū hīmodi defectū siue excusationū pītēt<sup>r</sup> vole et ordino qdī sit vī lecto<sup>r</sup> perit<sup>r</sup> in sophistria q in dialectica ad deputationē pīsūtū p tēpe existēt<sup>r</sup> qui leget duas lecturas in sophistria siue in dialectica si totidm fuerit in ppria psona nisi habeat legitimū pīdīmētū et copiā pīsūtū siue a locum tenente p tempe existētib<sup>9</sup>. Et tunc potest substituere alterū p tempe prius optenta licētia. Item obfuant<sup>r</sup> sophisma repetitiones q dubia horis cōgruis q cōsuetis p seipsm vel p sufficiētēt deputatū cū sūma diligentia et industria sic q scholastici pīfāt<sup>r</sup> in pītēt<sup>r</sup> facultate artiū, sin min<sup>r</sup> dīmoveat<sup>r</sup> q iponat<sup>r</sup> alter. Et volo qdī hīmodi lector recipiet ab officiarijs aule pīfāt<sup>r</sup> dīnuatū p stipendio suo xxvij s viij dī videlicz in fine cuiuscōqz termini vī s q viij dī sic qdī nihil exiget a scholasticē hēnītib<sup>9</sup> cōtās a collegio neqz a paupib<sup>9</sup>. Et qui fuerint tales erit ad judicīū pīsūtū siue locū tenēt<sup>r</sup>. Item volo et ordino qdī pītēt<sup>r</sup>, scholares q success<sup>r</sup> sui obfuant<sup>r</sup> dī dīnuersarij mei ippetuū cū solenni missa q exequijs nocte pīcedēti et pīsūtū recipiet ij s, quilibet socius pīsens in exequijs et missa xx dī quilibet Capellān<sup>r</sup> pīsūtū dī magister puerōq vī dī pueri dom<sup>r</sup> q clerici capelle iiii dī Item pīfāt<sup>r</sup> Cocus et famuli pīsūtū quilibet iiii dī Item sbccous ij dī Item cleric<sup>r</sup> pītēt<sup>r</sup> ac fūntes iiii dī Item habebunt in Aula cōt<sup>r</sup> p refecōne in die dīnuersarij mei duos solidos et in festo nōis Iītū duos solidos. Itē si cōtingat pītēt<sup>r</sup> manerū siue aliquā portiōz eiusdētū p aliquē iustū titulū amoueri A possessione pīfāt<sup>r</sup> pīsūtū scholariū siue successoū suōq sic qdī nō sit p fraudē vel dolū, in tali casu nolo onerare eos nisi iuxta

<sup>1</sup> 7 August, a fifteenth-century festival, so not in the College Kalendar.



quātitatē possessionis & hoc relinquō q̄scientijs suis. Et quia nihil est tā firmū & fixū p̄ humanū ingeniō quin diuturnitate tempis possit alterari & vergi in dubiū igit̄ si cōtingat qđt aliquid in istis ordinationib⁹ meis postea pvenit in dubiū tuđ et in tali casu volo qđt huiusmodi dubiū interpret̄ & declarer̄ p̄ p̄positū tuđ existentem et maiore p̄tē scholariū sic qđt iste ordinacōēs mee obfuent̄ et nō frustrēt̄. Et ad hoc Onero p̄fatu p̄positū scholares et successores suos in piculo aīaq suaq Item volo et ordino insup qđt qui legit lecturā in romana lingua p̄cipiet dñuatiū p̄ modū subsidij ad exhibitionē suā xxvj s viij d̄i cū nō sit sāc̄dos. Et si sit sāc̄dos recipiet vj s viij d̄i p̄ter p̄dēm Sūmā ut sup̄ est expressū. In cuius rei testimoniu huic p̄t̄i sc̄pto meo sigillū meū apposui. Dat decimo die mēsī Iulij Anno regni rē s henrici Octauī vicesimo p̄mo.

Per me nycholaū mylys

**Dec. 23.** The Obit of Mr. William ffeplace esquire and Elizabeth his wife, the parents and benefactors of the same, who gave to us 23s 4d to be annually distributed on the anniversary of the same and for a refection in the common hall. Also for a sermon to be said annually at Chyleray 6s 8d. Also he gave to us annually for the supervision of his chantry at Chyleray eight marks.

The passages in the Indenture made by William Feteplace bearing on his benefactions are as follows :—

The Indenture was made 'the last daie of July in the xvij<sup>th</sup> yere of the reigne of king Henry the viij<sup>th</sup>'.

The lands mentioned therein are :—' the Manō of letcombe Basset . . . & tēyn londys & tēnt̄ rente rēlions & seruicē in letcombe Basset . Hendeley West Shifforde Bokehampton Chepynglamburne Hurste ffynksley Bedon Stawmere Wolueston Erley Westcote Sparshold Chilrey Grove & Vffyngton in the saide Countie [of Berks.] And also . . . oon mese & a tofte with thappurteñcē lyeng in kelscote in the Countie of Oxforde.'

W. ffeplace left money for the support of :—

'quandam Cantariam ppetuam de vno Capellano in ecclia pochiali beate Marie virginis de Chilrey ac quandam domū elemosinariam ppetuam triū paupum viroꝝ . . .'

'p̄fatus Capellanus & eciam tres paupes domus elemosinarie p̄dictē tenent̄ & obligant̄ virtute iuramenti p̄st̄ti in eōdēm admissione orare primo p̄cipue & sp̄ialiter p̄ bono ac p̄spērō statu Willi ffeplace dum vixit & p̄ ala Elizabeth nup vxoris sue Et post deceſsum p̄fati Willi p̄dēs Capellanus ac paupes p̄fati & successores sui imppetuō orabunt p̄ alabū Willi ffeplace & Elizabeth vñis sue primox & originaliū fundatoꝝ istius Cantarie & domus elemosinarii ac p̄ aīaq; parentū & antecessorū suox Eciam orabunt p̄ alabū Ricī ffeplace Antonij ffeplace & dñi Thome ffeplace Militis fr̄m p̄fati Willi . . . [and many others mentioned by name as well as the Provost and fellows of Queen's College, the founders and benefactors, and the Rector and parishioners of Chilrey, &c.]

Item volo qđq feoffatores mei heredes siue assignati sui distribuant siue distribui faciant viginti tres solidos & quatuor denarios sterlingox Preposito



¶ Scolarib⁹ pdcis annuatim imp̄p̄ in exequijs & missis pdcit⁹ p̄sentib⁹ modo quo sequit⁹ In primis Preposito duos solidos. Item cuiuslib⁹ socio duodecim denarios. Item vtriq⁹ Capellano⁹ octo dena⁹. Item Mag⁹rō plo⁹ sex dena⁹. Item paupib⁹ plūs & clicis Capelle vnicuiq⁹ quatuor dena⁹. Item vnicuiq⁹ seruienti Scolastico tres denarios Item volo qđi disponant⁹ in anniūsario pdcō p̄ refectionē in aula cōi pdcī Collegij tres solidos & quatuor denarios. Et si aliqua pars siue porcio pdcite sūme viginti triū solidō⁹ & quatuor dena⁹ remaneat non distributa siue nō disposita tunc & in tali casu volo qđi talis porcio distribuat⁹ in aula cōi p̄ refectione Cōstitutus iuxta discretōēm Prepositi & socio⁹ pdcī Collegij.

Item volo ordino & statuo qđ feoffatores mei heredes as<sup>o</sup> nati siue  
successores sui causabunt siue inuenient ppetuis temporibz futuris vnū  
honesti sacerdotem in Artibz Magrīm & ad minus sacre theologie Scolarem  
imp̄m & annuatim p̄ma dñica quadragesime qui p se vel p aliu sufficientem  
deputatū suū pdicabit vñbūm dei in ecclia pochiali de Chilrey pdicet nisi aliqua  
causa rōnabilis vt p ḡui infecçōe infirmitatis seu aliqua alia causa ibm illa die  
impedit<sup>o</sup> vnde illud opus diuinū p se vel p aliu pfice nequilit si a Rōcore vel  
a Curatore ecclie pdicē seu ab aliqua alia psona cum ad hoc venit hac die nō  
impedit<sup>o</sup> Recitando & nōnati in sūcilio suo orando p bono & pspero statu  
Willi fletiplace q̄ndiu vñxit & p ala eiusdem Willi postqm ab hac luce  
migravit & p ala Elizabeth vñxis sue & p omibz & singulis illis psonis tam viuis  
qm̄ mortuis quaꝝ nota scripta sunt in quadam tabula existente sup altare in  
capella Sc̄e katine virginis et in fine p̄cum suaꝝ pdic̄us sacerdos dicet p pdic̄is  
alabz & p aiaabz oim fidelibz defunctoz isto die infra eccliam istam erunt  
exequie et in crastino die deo fauente erit missa solennis de Req̄em<sup>o</sup> p oibuz  
& singulis alabz pdic̄is p quibz aiaabz & p aiaabz oim fidelibz defunctoz ac p grā  
vobz & michi necessaria humili<sup>o</sup> & caritatiue vos depcor quatenus quiliit vñm  
dicat ofōnem dñicam cū salutacione angelica.

Item volo & ordino qđ pđcūs sacerdos & successores sui sic euntes  
p̄dicaturi v̄sus Chilrey ad h̄moi f̄monem dicendū recipient annuatim p̄  
laboribz & expensis suis a pđcūs feoffatoribus heredibz successoribz siue  
assignatis suis imp̄p̄m sex solidos & octo denarios sterlingos.

**Dec. 29.** The Festival of St. Thomas archbishop and martyr, double feast, nine lessons.

The whole passage relating to St. Thomas of Canterbury has been smudged out.

31. The festival of St. Silvester pope, nine lessons, the middle lessons about the Nativity.

The title 'pope' has been smudged out.

For 'middle lessons' see p. xxii.

By all means to be observed The Nativity of the Lord with the eight (following) days, i.e. according to their mode of computing 25 December to 1 January inclusive.

For the Rule at the bottom of p. 48 see p. xxxiii.

<sup>1</sup> See n. 1, p. 71.



## ADDITIONAL NOTES

**Mar. 21.** Jā vacat & vale, or more probably Jam vacat, vale as <sup>the</sup> flourish before vale does not appear to be a &. 'Now it is vacant. Good bye.' Perhaps a scribble by the last chantry priest who said the office for Crosby after his last performance of the exequiae.

The Long Rolls for the thirty years after 1482 are very defective, but we have the following entries on the subject:—

1486-7. exeq. mri<sup>r</sup> Crosby iiij<sup>d</sup>

dīnō Tho. Wrangwych p exeq. Rob. Wright & mri<sup>r</sup> Crosby viij<sup>d</sup>

1487-8 p. exeq. mri<sup>r</sup> Crosby vij<sup>d</sup> vj<sup>d</sup>

1488-9 p pecuniis distribut. in exeq. Crosby vj<sup>d</sup> ij<sup>d</sup>.

1492-3 The exeq. mri<sup>r</sup> Joh. Crosby are mentioned with those of Rob. Wright, W. Cherdon, Rob. Pereson and Rob. Achard.

In 1516-7 when other exequiae are mentioned Crosby's name does not appear.

Wrangwych was the person who in 1486-7 was appointed and paid as priest of the Crosby chantry. He or some successor may well have made such an entry in the Obituary book when or after the payments on account of Crosby's exequiae ceased.

**Page 115.** In the Bodleian Library are four photographs of fragments (Sept. to Dec.) of a manuscript Kalendar used at University College, Oxford, discovered in the University Library at Cambridge in 1905. The original Kalendar is of the thirteenth century, with University College and other additions up to the fifteenth century. Presented by the Rev. H. M. Bannister on Sept. 29, 1905. Now MS. Lat. liturg. d. 10.



## APPENDIXES



## APPENDIX A

Of the Oxford Academical Kalendars mentioned by Wordsworth (*The Ancient Kalendar of the University of Oxford*, O. H. S., xlvi. 1904) he gives a full account of The Chancellor's (ib., pp. 68-79), The Senior Proctor's, The Junior Proctor's (ib., pp. 80-103), The Bedel's (ib., pp. 46-57), and of the one at Trinity College, Cambridge (ib., pp. xiv-xxv). The Provost of Oriel has printed the Oriel Kalendar, and the present volume contains the Queen's Kalendar. Wordsworth gives some account of the local memoranda in the Kalendar of University College, and in the Magdalen man's Kalendar preserved in the library of St. John's College; but it may be permissible for comparison of them with the Queen's and Oriel Kalendars to add a somewhat fuller account of their characters and contents.

In what follows I have for brevity called the University College Kalendar U, the Kalendar at St. John's College J, and the Queen's College Kalendar Q.

The Obits in the University College Kalendar seem adequately dealt with by Wordsworth, so I have not referred to them here. See also note on p. 112.

### I. The Kalendar of University College.

The Kalendar occupies the second to the seventh leaf inclusive of a magnificent Manuscript (MS. Coll. Univ. 178), written according to Coxe and Wordsworth about 1400, of which the first and eighth, which is the last leaf, contain some fragments of the Missal to which the Kalendar probably originally belonged. It is a large folio,  $15\frac{1}{2}$  inches by  $10\frac{2}{3}$ , richly adorned in gold and colours.

Of the kinds of information which the Queen's Kalendar has derived from the Computus few are supplied in the University College Kalendar.

It has the verses on the Egyptian days in each month, but not either the number of days in the calendar and lunar months, nor the lengths of the day and night. It has neither the notes on the days 'omnino tenenda', nor on those 'ab operibus femininarum' ferianda.

The Egyptian days are marked in U rather irregularly with a D. In January the first D is in gold, the second in blue. In February they are not marked. In March only the former of the two is marked in violet. In April they are marked C D with the C in blue and the D in red. In May the former D is red, the latter black. In June both are in blue. In July they are red. In August the first D is red; for the second the C is gold, the D black. In September the Cs are blue and the Ds red. In October the Ds are red. In November the first D is red, the second black. In December the first D is red, the second blue with a gold C before it.

Feb. 20 and 21. Opposite these days we find

C Qū bisext⁹ fuit iij die a cathed⁹. scī pet⁹ fiat  
fīn scī mathee apl'i q h' līrā f. bis numeret.

When it is leap-year the feast of saint Matthias is to be celebrated on the fourth day from Saint Peter's chair and this letter f is to be twice counted.



Saint Peter's chair is 22 Feb. and the rule is that St. Matthias is to be kept on the 25th not the 24th, and of both days the Sunday letter is to be F.

Feb. 25 to 28. Opposite these days we find

**M**ementoq' anno bisextili luna februa  
rii xxx dies cōput'. ita tū' luū m̄rcij  
xxx dies h̄eat s̄cū, h̄et ne paschalis  
**C** lune rō uacillet.

Remember that in leap-year the moon of february counts  
thirty days. so then that the moon of march may  
have thirty days as september has, lest the computation

of the paschal moon be dist̄ed.

March 3 and 4. Opposite these days we find

Post martis nonas ubi sit noua luna requiras  
Moxq; dies dñi tercia pascha tenet.

Look where the new moon is after the nones of March  
And the third sunday thereafter keeps Easter

This is an inference from the rule that Easter is the first Sunday after the new moon after 21 March.

November 30. After the entry of St. Andrew's day, which corresponds to the entry in Q, U adds

R<sup>a</sup> de fō. S<sup>r</sup>. Andree, that is Regula de festo Sancti Andreæ, but the scribe does not write out the Regula, which is probably that found in Q, p. 30.

December 3 and 4. Opposite these days we find

Post martis nonas ne q̄nas añ klās  
Aduentū dñi nō est celeb̄are decembris.

Prebendary Wordsworth kindly refers me to Du Cange (s. v. Adventus) where the distich is found in inverted order

Adventum Domini non [mos] est celeb̄are Decembris  
Post ternas Nonas, vel quintas ante Kalendas.

Our scribe perhaps read uel or nec for which he has written ne, and wrote quinas for quintas.

He substituted martis for ternas from his memory of the lines he had written opposite March 3 and 4.

Read

Post ternas nonas vel (or nec) quinas ante Kalendas  
Adventum domini non est celeb̄are decembris.

After the third day before the nones or (nor) before the fifth day before the Kalends

Of December you must not celebrate the Advent of the lord.

Another version of the rule for the first Sunday in Advent we find in Q at the foot of p. 30, which Du Cange (loc. cit.) quotes in the form

Andreæ festo vicinior ordine quovis  
Adventum Domini feria prima colit.

U has the Golden Numbers and the Sunday letters, and the entrance of the



sun into the signs of the zodiac except in January. These last are in varying colours in the different months. In February U has in *piscibus*, Q in *pisce*.

The obliterations of mentions of St. Thomas of Canterbury, and of the titles of the popes are present in U. The blanks have been generally filled up in U more carefully than in the few places where this has been done in Q. This may be due to the action of Obadiah Walker or of one of his contemporaries.

U generally omits the etc. found frequently in Q after the mention of the number of the lessons.

U generally writes *m̄ris* where Q has *m̄r*, and *s̄ci*, *s̄coq* etc. where Q has *S*.

It will have appeared from his treatment of the Ds marking the Egyptian days, as described above, that the scribe of U used his colours aesthetically rather than liturgically. In January he gives the Circumcision in gold, the Octaves in blue, and St. Lucian, St. Felix and St. Maurus in red. All these saints Q has in black, while St. Wlstan who is red in Q is black in U, having only three lessons in U and nine in Q.

The selection of days during the year to distinguish in gold leads to the same conclusion. They are the Circumcision, the Epiphany, the Purification, St Edward King and martyr, The Annunciation, The Invention of the Holy Cross, The Nativity of St. John Baptist, Saint Laurence, The Assumption, The Nativity of the Virgin, Saint Symon and St. Jude, Saint Andrew, the Conception of the Virgin, Christmas Day, and the Vigils of all the days after the Invention of the Holy Cross except the Conception of the Virgin.

The names of the months are throughout in gold both at the beginning of the month, except in January where it is in red, and when the days before the Kalends of the next months begin, except in October, where the word November after Kal. is omitted. Gold is also used ornamentally in other places.

All this deprives the use of the colours of any definite liturgical value, while it enhances the beauty of the pages of the manuscript.

As to Saints Days

U omits

- 5 Jan. The Memory of King Edward the Confessor.
- 13 " Middle lessons of Saint Hillarius.
- 28 Feb. St. Augustine.
- 27 Mar. Resurrectio Domini.
- 12 Apr. St. Leo the pope.
- 2 May St. Germanus.
- 9 June Sts. Primus and Felicianus.
- 12 " Sts. Basilidis, Cyrius, Nabor and Nazarius.
- 26 July St. Anne.
- 27 Aug. St. Ruphus.
- 4 Oct. St. Francis.
- 12 " Saint Wlfrid.
- 19 " Saint Frideswide.
- 16 Nov. Middle lessons of Saint Martin.

It adds

- 2 July, Memory of St. Swithin.
- 22 " Memory of Saint Wandragesil the abbot.



25 July Memory of the martyrs Christopher and Cucuf.  
 22 Aug. Memory of Saints Timotheus and Simphorianus.  
 28 " Memory of Saint Hermes.  
 1 Oct. St. Bavo, who is probably omitted in Q for want of space.  
 18 " Memory of St. Just.  
 11 Nov. Memory of St. Mennas.  
 13 " Memory of St. Mart.  
 23 " Memory of St. Felic.

Of special differences from Q which do not seem to come under any general rule

In JANUARY

6. U reads ix f for ix l'c.  
 8. U reads p'biteri for soc'. q3 eius m̄r. Mē. t̄m̄.  
 14. U omits in pincis after the name of Felix.  
 27. U omits et conf'.

In February

1. Instead of etc. on St. Bridget's day U has 'q Te deū'. (See p. 51.)  
 2. U has Sēē instead of bē. as the title of the Virgin Mary, and omits ix l'c.  
 3. U has q t' (for et Te deum) where Q has etc.  
 6. U omits 'et conf'.  
 10. U writes non for nō, omits the liturgical direction for St. Scolastica's day, and adds Inuit' d\* iii l'c.  
 14. U adds ep̄i after valentini and adds Inuit' d\*.  
 22. U adds apl'i to the name of St. Peter and omits Inuit' trip\* and Ver incipit.  
 24. U omits d'. f̄m̄. Locus bissextri.

In March.

In the Egyptian line he reads mādantem and disrūpit.  
 1. Hic mutantur, U. h'. mutātūr, Q.  
 7. U has scāi for S' and adds uirg' before m̄q.  
 11. U omits Claves pasche.  
 12. U adds q conf'. and omits d'. f'.  
 18. U adds ix l'c.  
 20. U supplies conf. for which a gap is left in Q, and has also secunda manu f. d\*. p̄nle.  
 21. U omits ix. l'c. and Equinoctiū.  
 25. U has Annunciacio d̄m̄ica in gold on the right day.

In April

3. U reads simply Sēi ricardi ep̄i q conf'. ix l'c.  
 4. U reads simply Sēi Ambrosii ep̄i q conf'.  
 8. The C is placed between the In and the uit'.  
 14. U has merely Scōq m̄q tiburcij q ualeriani iij l'c.  
 15. U has claves rogacioni on this day instead of as Q on the fourteenth.  
 25. U has Sēi marci eūngl'iste iij l'c ē reg' ch'i. Si f̄m̄ s. marci if\* C ebdom̄ pasch' euenit nich'. de f. f̄ de ieiu' fiat.



leta **C** nia maior.

iii l.c.

Feast of saint mark the evangelist, 3 lessons with ruling of choir.  
(See p. xxi.) If the feast of saint mark falls within the week of Easter let there be no observance of the feast nor of the fast.

Greater litany (see p. xxxii)

3 lessons.

28. U gives the claves on the 29th, and the prim<sup>o</sup> dies on the 30th.

## In May

In the Egyptian line U has ora for hora.

1. U has iii l.c cū reg'. ch'i, where Q has d'. fm̄.

3. U has (in gold) Inuencio sc̄ē crucis, (in red) iii l.c & t.<sup>1</sup> d<sup>2</sup>. f. mē 'le  
m̄rib<sup>3</sup> alexad'. euencio & theodoro. Inuit' t̄p<sup>x</sup>.6. U adds ē reg' ch'i before Inuit' t̄plex, which takes the place of t̄  
Inuit'.

12. U has m̄x after Sc̄ōq.

19. U reads Sc̄i dunstani arch'ep̄i iij l.c & t<sup>1</sup> ē reg' ch'i & mē de sc̄ā pot'.  
uirg'.25. U omits et conf', adds & t<sup>1</sup> ē reg' ch'i after l.c, has mē instead of  
med'. l.c. and omits m̄ at the end.

26. U has Sc̄i Augustini ep̄i p̄mi angloꝝ apl̄i. iij l.c ē. reg'. ch'i.

## In June

5. U has Sc̄i Bonifacij cū soc' s' m̄x Inuit' d<sup>2</sup> iij l.c.6. U adds **C** (in gold) vltimus t̄minus pentecost' (in blue).

7. U has iii l.c for St Wlstan, while Q has ix l.c.

8. U omits et conf'.

9. U adds archiep̄i after Edmund.

11. U omits Inuit' trip<sup>x</sup>.13. U adds **C** (in blue) Ultimus pent'. (in red).

14. U has Sc̄i b (only) iii l.c. See p. 77.

15. U has d<sup>2</sup> after Inuit', and adds iij l.c, and uses & where Q  
has et and atq<sup>3</sup>.

16. U adds &amp; qf.

19. U spells the name p̄thasij with two i's.

20. St Edward's translation is in violet; and the Summer Solstice  
seems to be on the following day.26. U omits Inuit'. d<sup>2</sup>.

28. U omits et conf'.

29. U adds ix l.c.

30. U omits Inuit'. trip<sup>x</sup>.

## In July

The Egyptian line has Terdecimus in U.

1. U omits Inuit' d<sup>2</sup>.2. U adds Inuit', d<sup>2</sup>.

4. U adds &amp; ordinacio after Translacio.

7. U has *secunda manu* Translatio Sc̄i Thome archiepiscopi & mar-  
tiris ix l.c, the *prima manu* in blue having been smudged out.

11. U omits ix l.c.

<sup>1</sup> & t̄ is and te deum, see p. 51.



14. U has simply *Dies caniculares* (in red).
15. U spells the name *swithuni* and omits  $\mathfrak{e}$   $\mathfrak{g}f$ .
16. U puts *sol* in *leone* on this day, Q on the 18th.
22. U omits *Inuit.* *tripl'x*.
23. U adds *Inuit.* *trip<sup>x</sup>*.
25. U omits *duplex fīm*.
28. U adds *mīre* *ijj l'c.* which are perhaps omitted in Q for want of space.
31. U omits  $\mathfrak{e}$   $\mathfrak{g}f$ .

## In August

1. U has *vij mīribz* for *mīr. machab'*.
3. U adds *ē sociis s'*. Cf. note on Oct. 15, p. 100.
6. U adds *Inuit.* *d'*.
8. U omits *Inuit.* *d'*.
9. U has *militis*  $\mathfrak{e}$  before *mīr.*
10. U omits *Inuit.* *trip<sup>x</sup>*.
11. U spells *Tiburcij*.
13. U reads *ē soc'.* *s'*, Q *soc'.* *q3 ei<sup>2</sup>*.
14. U omits *p'sbī*  $\mathfrak{e}$   $\mathfrak{g}f$ .
15. U has *sēcē marie uirg'*, Q *bē marie*.
17. U reads Oct'. S'. Laurenc. *de*  $\mathfrak{e}$  *mē*.  $\mathfrak{e}$  *missa* in *capl'o*.
- 18} on these days also U has *de quo mē*. to remind the reader that
- 19} during the Octave of the Assumption the saints are ousted.
22. After *ix l'c.* U has *mē de mīribz timoth'*.  $\mathfrak{e}$  *simp̄h.* and *d<sup>x</sup>* for *trip<sup>x</sup>*.
23. U spells *timothēi*, and adds *Vigilia*.
24. U omits *dup<sup>x</sup>. fest'*.
28. U reads *Sci augustini epi*  $\mathfrak{e}$   $\mathfrak{g}f$ . *ix l'c.*
29. U adds *ūg'*.  $\mathfrak{e}$  *mīre*.

## In September

1. U has *abbis*  $\mathfrak{e}$   $\mathfrak{g}f$ , and *med'*. *l'c.* for *mē*.
4. U adds  $\mathfrak{e}$  *conf.* after *epl'i*, and omits all that follows.
5. U omits *H<sup>e</sup> finiūt dies canic'l'ar'*.
7. U adds *Vig'l'ia*.
8. U adds *uirg'*. after *marie*.
9. U has *De quo* before *mē*.
11. U has *de quibus* before *mē*.
14. U has *d<sup>x</sup>. f.* after *crucis*, and omits everything after *l'c.*
15. U reads *Festivitas reliqua<sup>2</sup>.* *duplex fīm*. *ix l'c.*
16. U adds *nō mīris* after *uirg'*.
20. U omits *E<sup>ī</sup>noctiū autūpnal'*.
21. U omits *eūng'*. after *apl'i*, and adds *d<sup>x</sup>. f.*
23. U omits *sū Te d'm*, and adds on this or the following day **C**  
*Hic mutant' indicciones.*
25. U omits  $\mathfrak{e}$  *Te d'*.
26. U adds  $\mathfrak{e}$  *mīris* after *ūg'*.
30. U omits *d<sup>x</sup>. f.* *i ec̄ca*. This probably explains the reading in Q. Q's original was like U. First *d<sup>x</sup>. f.* was added, and then *i ec̄ca*, which so found itself in the wrong place.



## In October

1. U adds ix l'c.
6. U omits et m̄r.
7. U reads marcelli, and adds Inuit'. d<sup>z</sup>.
13. U omits Tāslacio and d'. f̄m.
15. U reads S̄ci Wlfranni epi & cf'. Saꝝ ix l'c.
16. U has Dedicacio at the beginning, tūba after monte, and iii l'c. at the end.
18. U omits f̄m. d'.
23. U omits et conf. and & sū te d'.
28. U omits duplex f̄m, and adds Inuit' triplex.

## In November

2. U has Cōmemoracio oīm fideliū defunctōꝝ ix l'c.
6. U omits & 9f.
11. U omits Inuit'. tripl'x.
15. U omits l'c. after med'.
16. U has Deposicio at the beginning and & cof' after archiēpi, and omits d'. f. and med'. l'c. de S' m̄rtino.
24. U adds yemps oritur.
25. U omits d'. f.
29. U has soc' q3 eius instead of et sisinnii.

## In December

3. U has in violet Ultimā aduētus
7. U has apl'i after andree.
8. U has uirg'. after marie.
21. U omits duplex f̄m.
24. U has Uigl'ia.
27. U has ix l'c.
29. U has secunda manu S̄ci Thome martyris. The ix l'c at the end of the line shows that the original entry was in gold.
31. U has epi for pp̄e.

## II. The Kalendar at St. John's College.

This Kalendar forms the ninth of twenty-eight items of which the Manuscript in the library of St. John's College, Oxford, numbered 188 by Mr. Coxe, is composed. The item consists of nine leaves (fol. 40 to fol. 48 inclusive) of which the first three contain rules and tables for concurrents, epacts, and other matters valuable for some of the elaborate calculations, interesting to those who wished to go profoundly into the astronomical and other questions which could be raised in connexion with the Kalendar. Into these matters there is not space here to enter. What follows has reference only to the last six folios on which the Kalendar is written.

The volume is a small quarto  $7\frac{1}{2}$  inches by  $5\frac{3}{4}$ .

Each page of the Kalendar has eight columns of tabular matter before the wider space containing the names of the feasts. A second space following this has occasional astronomical and other calendrical notes and in this column most of the additions *tertia manu* are found.



It has no indications of the quality (e.g. duplex festum) of the feasts, nor any liturgical directions, such as the number of the lessons. The entrance of the sun into the signs of the zodiac is not given.

In what follows J stands for this Manuscript, and Q for the Queen's College Kalendar.

At the top of the column containing the names of the Saints days is

Reg'laris<sup>1</sup> ferial followed by a number.

Reg'laris lunaris followed by a number.

At the top of the following column are given the number of days in the month, and the number of days in the lunation.

Throughout the Kalendar the days on which disputations were not to be held (non dis.), lectures were not to be delivered (non le.) or were to be got over quickly, dies legibiles festine or festinanter (le. fe.), are marked *tertia manu*. These terms are explained by Wordsworth (*Ancient Kalendar*, pp. 27 foll.) and the entries of this sort in this (which he calls M) and four other Kalandars are set out in the same book, pp. 231 foll. I have therefore not mentioned them in what follows.

It is probably in connexion with these entries that under 14 January occurs the entry *In cras(tino) sc̄i hylarii resūptio reḡ. i.e. regentium*, the disputations of the newly incepted masters at the beginning of each academical term. Only the 'resumptio' at the beginning of Hilary Term is noted in J.

In some older Kalandars the days on which some prechristian events are supposed to have happened are inserted: In J the following are found:—

18 March. Prim<sup>9</sup> dies secli.

23 March. Adam creatus.

17 April. Ingressio noe i archam.

Speaking generally, the manuscript seems to have been written by three scribes. The Original Scribe to whom the Kalendar as first written was due appears to have written under Hereford influences in the latter part of the thirteenth century.<sup>2</sup> Saint Ethelbert whom he gives (20 May) is buried at Hereford, and St. Milburga (23 Feb.) is a Hereford saint. The mention of Saint Hugh (17 Nov.) and of St. Edmund, archbishop (16 Nov.), precludes an earlier date. The introduction of a number of French abbots, of St. Victor (21 July), of St. Aurea (Oct. 3), and of St. Georgii cum sociis (27 Aug.), meaning the Translation of George and Aurelia to Paris, renders it likely that the Kalendar may have been written for or under the influence of a colony of Victorine Augustine canons settled in 1179 at Wigmore in the diocese of Hereford, from the Austin canon priory of St. Victor at Paris.

<sup>1</sup> 'The Regulars are used with the concurrents (p. xxvi) in ascertaining on what day of the week the first day of each month fell.' Nicolas' *Chronology of History*, p. 25.

<sup>2</sup> Mr. Bannister reminds me that the omission by the original scribe of the Translation in 1247 of archbishop Edmund (9 June) and of the feast of St. Richard canonized 1262 (3 April), which were inserted by the Academic scribe, and of St. Peter Martyr canonized 1253 (29 April), which was inserted by a later hand of doubtful date, does not prove that the Kalendar was not written after those dates, as the feasts would not have necessarily been inserted in the book of a Herefordshire Victorine canon. He also suggests 1260 as the year in which the Kalendar was copied on the principles laid down by him in *Signs in Kalandarial Tables*, a paper printed in *Mélanges offerts à M. Émile Chatelain*, Paris, 1910. 'The black dot before 6 in the 7th space of the second column of folio 42 verso may refer to that year, and the second added dot in the space [P] on folio 41 verso distinctly indicates it.'



(See *Notes on a Bristol Manuscript Missal*, by C. F. Atchley in *Transactions of St. Paul's Ecclesiastical Society*, Vol. iv. 1896.)

A second scribe, dated by Mr. Madan and Mr. Bannister in the second half of the fourteenth century, is accountable for a number of saints' names added in December in a hand quite distinct from the original scribe's. His entries are of a miscellaneous character, may have been added from a martyrology, and therefore give little indication of the provenance of the scribe.

Its academic character is given to the Kalendar by a third scribe of the fifteenth or sixteenth century, who may be connected with Magdalen College from his mentioning (20 Oct.) *Dedicatio colegij marie magdalene*. To this scribe are due

- 13 Jan. et firmini ep̄i.
- 14 " In cras(tino) sc̄i hylarii resūptio reg(entium).
- 20 " Sebastiani et fabiani.
- 12 Feb. Tranlatio sc̄e fredeswyde.
- 18 " hic ('ortus veris' was probably intended to be added).
- 28 " Sc̄i Augustini.
- 2 March Cedde.
- 20 " Cutberti.
- 30 April Sc̄i petri martiris.
- 7 May Jhois de beū<sup>co</sup> (Johannis de beverlaco).
- 15 " Inuētio sc̄e fredeswyde.
- 8 June Sc̄i Wylmi.
- 9 " Sc̄i Edmūdi.
- 13 " Sc̄i Antonii.
- 16 " Sc̄i Rycardi.
- 2 July visitaō elisczthie (elisabethæ).
- 13 Oct. Translatio Sc̄i Edwardi Reg.
- 8 Nov. Quatuor coronatoꝝ marꝝ.
- 16 Dec. O Sapiens.

and all the academic entries nō dis., nō le., le. fe.

The introduction of lini (Nov. 26) seems to be due to a fourth and still later hand.

The entry on 23 Feb. *exequie Vmfridi de Glocest̄*, et 1<sup>o</sup> die missa de eod. is perhaps due to a fifth person.

For these scribes and their entries see Wordsworth, *Ancient Kalendar* (O.H.S. xlvi), p. 34, and H. A. Wilson, *History of Magdalen College*, p. 28.

To the Saints' days mentioned in Q are added by J, besides those added by the Academic scribe:—

- 3 Jan. Sc̄e Genuoefē vg.
- 5 " Sc̄i Symeonis monachi.
- 8 " Maximianus and Julianus who are probably referred to as socii of Lucianus in Q.
- 9 " Sc̄i Juliani 9f̄ et Basilisce 4.
- 10 " Sc̄i pauli primi h'emite.
- 11 " Sc̄i saluii ep̄i & 9f̄.
- 13 " Remigii 9f̄.
- 15 " Boniti ep̄i & 9f̄.
- 17 " Sc̄i antonii abb'is.



19 Jan. S<sup>c</sup>i leunomani abb<sup>i</sup>s & 9f.  
 23 " S<sup>c</sup>ē emerentiane v̄ et macharii abb<sup>i</sup>s.  
 24 " S<sup>c</sup>i Bibili ep̄i & m̄r.  
 25 " projecti m̄r.  
 26 " policarpi ep̄i & maꝝ.  
 29 " S<sup>c</sup>i valerii ep̄i & 9f. Dormitō pauli. This latter entry Mr. Bannister has not found in any other Kalendar.  
 30 " S<sup>c</sup>i mathie ep̄i & 9f.  
 23 Feb. S<sup>c</sup>ē milburge v̄gis.  
 1 March S<sup>c</sup>i W' 9f' & albini 9f'.  
 17 " S<sup>c</sup>i patcii ep̄i.  
 15 Apr. S<sup>c</sup>i pat'ni ep̄i.  
 29 " S<sup>c</sup>i germani ep̄i.  
 2 May S<sup>c</sup>i athanasii ep̄i.  
 20 " S<sup>c</sup>i ethelb<sup>t</sup>i reg. & m̄.  
 29 " S<sup>c</sup>i maximi ep̄i & 9f'.  
 1 June S<sup>c</sup>i M<sup>c</sup>ellini m̄.  
 16 " S<sup>c</sup>i cirici & Julite m̄ris eius.  
 1 July S<sup>c</sup>i swythuni ep̄i.  
 21 " S<sup>c</sup>i victoris m̄r.  
 27 Aug. S<sup>c</sup>i Georgii cā sociis.  
 15 Sept. S<sup>c</sup>i nichomedis m̄ris (omitted 1 June).  
 16 " S<sup>c</sup>ē eufemie.  
 3 Oct. S<sup>c</sup>ē auree b̄g'.  
 3 Nov. S<sup>c</sup>ōꝝ 12 9fessoꝝ. (Mr. Bannister has not found this entry in any other Kalendar.)  
 17 " S<sup>c</sup>i hugonis ep̄i & 9f. linc'.  
 1 Dec. S<sup>c</sup>i Eligii ep̄i & 9f'.  
 2 " S<sup>c</sup>ē biuiane v̄ & m̄r.  
 3 " S<sup>c</sup>i birini ep̄i & 9f'.  
 4 " S<sup>c</sup>ē barbare virginis.  
 5 " S<sup>c</sup>i Sabbe abbatis & 9f. S<sup>c</sup>i Martini abbaꝝ & 9f.  
 7 " S<sup>c</sup>i ambrosii ep̄i & doctoris.  
 9 " S<sup>c</sup>i Cypriani abbaꝝ & 9f'.  
 10 " S<sup>c</sup>i Melchiadis ep̄i & m̄r.  
 11 " S<sup>c</sup>i damasi pape & 9f'.  
 12 " S<sup>c</sup>ōꝝ m̄r epimachi & alexandri.  
 14 " S<sup>c</sup>i spiridionis ep̄i & 9f'.  
 15 " S<sup>c</sup>i valeriani ep̄i & 9f.  
 17 " S<sup>c</sup>i ignacii ep̄i & 9f'.  
 18 " S<sup>c</sup>i graciani ep̄i & 9f'.  
 19 " S<sup>c</sup>i nemesii martiris.  
 20 " S<sup>c</sup>i Julii m̄.  
 22 " S<sup>c</sup>i Syronis m̄ris.  
 23 " S<sup>c</sup>ē victorine virginis & m̄ris.  
 24 " S<sup>c</sup>i gregorii m̄ris.



Of those mentioned in Q J omits:—

5 Jan. The Octave of St. Thomas, with Memory of St. Edward King and confessor.

19 " S' Wlstani ep̄i et 9f.

30 " S' Batildis regine nō m̄r.

3 Feb. S' blasii ep̄i et m̄r.

30 Mar. S' Cuthberti (added in J, *sec. man.*)

3 Apr. S' Ricardi.

14 " Maxi, the companion of Tyburcius & Valerianus.

19 " S' Alphegi.

2 May S' germani.

25 " S' Aldelmi.

31 " S' petronille.

1 June S' nichomedis. (He or another of the same name is added 15 Sept.)

7 " Translacio S' Wlstani (see 19 Jan.).

9 " Tñslacio S' Edmundi. (S̄ci Edmundi is added *tertia manu.*)

14 " S' Blasii.

16 " Tñslacio S' Ricardi. (S̄ci Rycardi is added *tertia manu.*)

20 " Tñslacio S' Edwardi Reg. et m̄r.

23 " S' Etheldreda.

28 " S' leonis.

15 July Translacio S' Swithini socioꝝ q̄j eiꝝ.

23 " S' praxedis.

24 " S' cristine.

26 " S' anne.

27 " S' dormientium.

28 " S' s̄apsonis and mē de S'. pantaleone.

29 " Beatricis (perhaps for want of room).

6 Aug. S' sixti, felicissimi, agapiti.

23 " S' thimothei et apollinaris.

24 " Mē de S. Audoeni.

27 " S' Ruphi.

31 " S' Cuthburge.

1 Sept. Mē de s' prisco.

4 " Tñslacio S' cuthb'ti.

5 " S' b'tini abb'is.

14 " M. l'c. de m̄r cornelio. @ cy.

15 " festū reliquiarū Sax. Oct' s' marie.

16 " S' Edithe.

21 " Mē de s̄cō laudo.

23 " S' tecle.

25 " S' firmini.

26 " S' cypriani and s' iustine.

1 Oct. Germani and vedasti.

4 " S' francisci (added in J, *sec. man. ?*).

7 " marcelliani et apul'. (To s' marci is added  $\overline{pp}$ . in J.)



10 Oct. S' gereonis soc'. q<sub>3</sub> ei<sup>2</sup>.  
 11 " S' Nigasii soc' q<sub>3</sub> ei<sup>2</sup>.  
 12 " S' Wlfridi.  
 13 " Translatio Scī Edwardi Reg. (added in J, *tertia manu*).  
 15 " S' Wlfrāni.  
 19 " S' frideswide uirg'. (added in J, *tertia manu*).  
 21 " S' xi. mil. uirg'.  
 23 " S' romani.  
 9 Nov. S' theodori.  
 13 " S' bricii.  
 15 " S' machuti, med', l'c de S' Martino.  
 17 " S' aniani.  
 18 " Oct' S' Martini.  
 22 " S' cecilie.  
 29 " S' sisinnii.  
 7 Dec. Oct'. S' andree.  
 31 " S' siluestri.

S' marcellini et petri given in Q on 2 June are given in J on 1 June.

To a scholar interested in the astronomical side of these Kalendars the editing of this Kalendar would be a fascinating task ; there are problems to be found in it which have so far baffled investigation ; and the peculiarity of some of the other entries renders the Kalendar deserving of special attention. I commend it to some researcher at one or other of the Colleges interested in it.



## APPENDIX B

The Provost of Oriel has allowed me to print here three documents which have an interesting bearing on the mnemonics contained in the Queen's College Kalendar.

The first gives the rule for finding the day of the week corresponding to any given day, whether for New Style or for Old Style.

The second, with the title Clavis Calendarii, deals with the Sunday Letters, the Golden Numbers, and the Paschal Full Moons from 1800 to 2199.

The third provides for the exceptions to the universality of the rule, at the bottom of page 1 in the Kalendar, for finding the moveable feasts of the early part of the Ecclesiastical Year.

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### I.

To find the day of the week, corresponding to any given day,  
whether for New Style,<sup>1</sup> or for Old Style.

Si quaeras, quae cuique diei feria constet,  
Haec praecepta tene, chartaeque inscribe fideli.  
Connumeres annum Domini mensemque diemque  
Sedulus, accedatque anni pars integra quarta.  
Neglecto interea, centesima saecula quot sint,  
Hoc unum caveas: saeclo redeunte quaterno  
Sex cape, quatuor inde, exin duo, denique nilum:  
Per septem summam mox divide, quotque supersint  
Tot numera: quaesitae aderit sua feria sedi.  
Si tibi, qui Caio placuit, sit gratiор ordo,  
Haec de centenis servetur regula saeclis.  
Septuplici cuivis numero tu quatuor adde;  
Inde, memor quot sint anno centesima saecula,  
Deme tot, et si quid restet, summae adde priori.  
Hinc eadem ad finem via te deducet eundem.

iv. Non. Oct.  
MDCCCCII.

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<sup>1</sup> From just before the Christian era a method of computing time had been adopted which made three out of every four years consist of 365 days, while the fourth year had 366 days. This depended upon the belief that the revolution of the earth round the sun occupied 365½ days. This however was not exactly the case, and by the end of the sixteenth century the error had made the days fall ten days earlier than their true position in the revolution of the earth round the sun. To correct this Pope Gregory XIII ordained that the day following 4 Oct., 1582, should be reckoned as 15 Oct., 1582, and, to prevent the error from being renewed in the future, that the last year of each century should only have 365 days if the number of the century was divisible by 4. This has been adopted in every European country except Russia and Greece, in England only as late as 1752. By that time the error had amounted to eleven days, and the days omitted in England were 3 to 13 Sept., 1752, inclusive. The pre-Gregorian or Julian ('qui Caio placuit') year is said to be Old Style, the Gregorian year New Style.



## II.

## 1. Key to the Calendar.

**Sunday Letter**

To find the Sunday Letter, according to the Calendar for the Century 1800 to 1899, add to the year of Our Lord its Fourth Part, omitting Fractions, and divide by 7: if the remainder is 6, the Sunday Letter is B; if 5, C; and so on: if there is no remainder, the Sunday Letter is A.

For the Century 1900 and onward to the year 2199, add to the Year of our Lord its Fourth Part, as before, and also the number 6; and proceed as in the last Rule.

In Leap-years this rule does not apply before March 1: for January and February use the preceding Sunday Letter.

**Golden Number**

To find the Golden Number of the Year, add one to the Year of Our Lord, and divide by 19: The Remainder, if any, is the Golden Number; but if there is no Remainder, then 19 is the Golden Number.

**Paschal Tables**

Tables showing the Paschal Full Moons for the last Century and for the following three Centuries, viz. 1800-1899 and 1900-2199.

Having found the Golden Number for the given year, turn to the outer column, and mark the day of the month there given: this will be the place of the Paschal Full Moon: the Sunday following will be Easter Day.

The Paschal period extends from March 25 to April 18, both inclusive.

C. L. S.

17. 7. 1910.

## 2. Clavis Calendarii.

*Quomodo littera Dominicalis cuiuscunque anni reperiatur.*

Anni reddatur numero pars integra quarta:  
Sex etiam: mox in septenas divide partes.  
Quantum, quo nequeant partes explere rotundum,  
Invenias, memori numerum tu mente teneto.  
Hinc, quam prima velit sedem sibi Feria, discas.  
Uno deficiente, locum B. littera signat:  
C. binis: reliquae certa sub lege sequuntur.  
Desuerit si nil, praesenti subsidio est A.  
Bissexturn si forte cadat, non ante Kalendae  
Quam Martis venere, sequi praecepta licebit:  
Februus in sedem fugient Janusque minorem.

*Quomodo suus cuique anno numerus aureus assignandus sit.*

Adjicias unum numero quicunque sit anni:  
Quem sic confectum per nonum et divide denum.  
Quantus tum superest numerus datur aureus anno:  
Constet nil superesse, novem subscribe decemque.



*Plenitunia Paschalia secundum ordinem aureorum numerorum disposita.*

Quem sibi quisque locum numerus velit aureus, audi:  
 Hinc poteris recte Paschalem ponere Lunam.  
 In Festo Domini celebretur Pascha sequenti.  
 Tu modo, fastorum seriem quae sancta regat lex,  
 Et quibus in spatis teneatur Luna, memento.  
 Huic ultiroque citroque vaganti terminus obstat.  
 Principium cum nocte notabit Martius aequa:  
 Additus octavo decimus Sol claudet Aprilem.

## MDCCC—MDCCCXCIX.

I.	Idibus incipias: prima est ibi Luna locanda.	April 13.
II.	Inde redi: Solemque secundum junge secundae.	" 2.
III.	Tertia viginti vult in sedisse duobus.	March 22.
IV.	Quarta die decimo plenum monstraverit orbem.	April 10.
V.	Fers quintae signum tu, Sol penultime Martis.	March 30.
VI.	Sexta coartatum finem contingit Aprilis.	April 18.
VII.	Amplexa est septem concordi septima vinclo:	" 7.
VIII.	Quies si viginti reddas, octava reperta est.	March 27.
IX.	Cum quinto decimo didicit concurrere nona;	April 15.
X.	Et decima Aprilis praecedit nuntia Nonas.	" 4.
XI.	Undecimam sedem quartus vigesimus implet.	March 24.
XII.	Tu duodenam extra duodenum ponere noli.	April 12.
XIII.	Tertia cum decima Aprilis vult nosse Kalendas;	" 1.
XIV.	Et decima quarta nos illustrabit aequa.	March 21.
XV.	A quinta decima nonum numerare diem fas;	April 9.
XVI.	Sextaque cum decima viginti est juncta novemque.	March 29.
XVII.	Septima post decimam proprium servare locum scit.	April 17.
XVIII.	Octavam decimam Nonarum crastina signat.	" 6.
XIX.	Ultima viginti Soles sibi vindicat et sex.	March 26.

## MDCCCC—MMCXCIX.

I.	Incipe post Idus: primam dat crastina sedem.	April 14.
II.	Ricardi Festum ponas statione secunda.	" 3.
III.	Tertia viginti Luna est conjuncta tribusque.	March 23.
IV.	Undecimo cum Sole suetum quarta reverti.	April 11.
V.	Fert quintae signum mensis lux ultima Martis.	March 31.
VI.	Sexta coartatum finem contingit Aprilis.	April 18.
VII.	Septima fraternalis recipit complexibus octo:	" 8.
VIII.	Quies si viginti reddas, octava reperta est.	March 28.
IX.	Cum sexto decimo Lunam concurrere nonam,	April 16.
X.	Et decimae Lunae Nonas constare memento.	" 5.
XI.	Undecimam sedem quintus vigesimus implet.	March 25.
XII.	Idus signabit numerus duodenus Aprilis.	April 13.
XIII.	Tertia cum decima est ancilla secuta Kalendas;	" 2.
XIV.	Quartaque post decimam viginti est juncta duobus.	March 22.
XV.	A decima quinta decimum numerare diem fas.	April 10.
XVI.	In sexta decima trigesimus exoritur Sol.	March 30.
XVII.	Septima post decimam proprium servare locum scit.	April 17.
XVIII.	Octavam decimam septeno junge diei.	" 7.
XIX.	Ultima viginti Soles septemque requirit.	March 27.

C. L. S.

In Festo Omnium Sanctorum,  
MDCCCC.



## III.

## Rule for finding the Moveable Feasts depending on Easter.

Quinque bis, inde dyas, bis septem, bis deca, tetras :  
Si cadit in lucem Domini, numerabis eandem.

The exception to this rule in the case of years **VIII** and **XIX** explained  
and corrected.

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The rule is based on the assumption that the Lunations employed will be alternately hollow and full, so that the distance from any one of the determining days to the next shall always be a multiple of seven days. But in the years **VIII** and **XIX** the first Lunation is full and not hollow, and its determining day comes a day too soon, making the distance between it and the next twenty-two days : so that if the determining day falls on a Sunday, there will be three more Sundays before the second is reached : making three Sundays between Septuagesima and the First Sunday in Lent instead of two.

This can be corrected by providing that in such cases the period of seven days within which Septuagesima may fall shall be reckoned from the day after the determining day instead of from the day itself and shall include the seventh day.

The rule may then be stated thus :—

Quinque bis, inde dyas, bis septem, bis deca, tetras :  
Si cadit in lucem Domini, numerabis eandem :  
Quum vero octavus numerus regit aureus annum,  
Aut nonus decimus, tunc expletat hebdomas orbem,  
Si vis ad primum recte decurrere festum.

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## VIII

Sunday Letter C.	First New Moon	Feb. 4	
	Tenth Day	14 C	Almanac 35
	Septuagesima	21 C	A. D. 45
	Second New Moon	March 6 B	577
	Second Day	8 D	1109
	First Sunday in Lent	14 C	1641

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Sunday Letter D. C.	First New Moon	Feb. 4	Almanacs : 35* : 35
	Day after	5	
	Tenth Day	15 D	A. D. 140
	Septuagesima	22 D	672
	Second New Moon	March 6 B	1204
	Second Day	8 D	1736
	First Sunday in Lent	14 C	

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## XIX

Sunday Letter B.	First New Moon	Feb. 3	Almanac 34
	Tenth Day	13 B	
	Septuagesima	20 B	A. D. 18
	Second New Moon	March 5 A	550
	Second Day	7 C	1082
	First Sunday in Lent	13 B	1614

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Sunday Letter C.B.	First New Moon	Feb. 3	Almanacs: 35: 34
	Day after	4	
	Tenth Day	14 C	A. D. 208
	Septuagesima	21 C	740
	Second New Moon	March 5 A	1272
	Second Day	7 C	
	First Sunday in Lent	13 B	

C. L. S.  
 iii Kal. Maias  
 mdccccij.

For the thirty-five Almanacs depending on the thirty-five days on which Easter Day may fall see Introduction, p. xvi; Butcher, *The Ecclesiastical Calendar*, pp. 246 foll.; and De Morgan, *The Book of Almanacs*, p. viii.



## APPENDIX C

### § 1

Mr. Bannister was so good as to direct my attention to MS. Digby 22 in the Bodleian, where on folio 41 b is a list of saints' days distinguished into categories (1) ab omnibus, (2) infra villam, (3) quoad mulieres.

The first and third of the categories should correspond to the saints' days characterized in the Queen's College Kalendar as (1) omnino tenenda, and (3) ab operibus feminarum. They do not as a fact correspond. In different places the saints' days would have a varying importance. The (2) infra villam category would probably correspond to those indicated in the Worcester and Hereford directions (p. xxix) as not to be binding on travellers or conveyers of goods 'præterquam in carucis'. They should be observed by every one within his own town.

The list is as follows. The capitals, omitted for the illuminator, have been supplied by Mr. Stainer for the convenience of the reader.

- [D]e festis colendis .
- [S]t̄i ylarij . infra villam .
- [S]t̄oꝝ fabiani et Sebastiani q̄ad m̄lieres .
- [S]t̄e Agnetis . q̄ . ad m̄lieres .
- [S]t̄i Vincencij ab om'ibus .
- [C]onu'sio sc̄i Pauli ab om'ibus .
- [P]urificaciō b̄t̄e . q̄ . ab om'ibus .
- [S]t̄i Blazii q̄ad m̄lieres .
- [A]gate . d̄giniꝝ infra villam .
- [S]colastica q̄ad m̄lieres .
- [C]athedra sc̄i petri ab om'ibus .
- [M]athie apli ab om'ibus .
- [G]regorij . pp̄ . q̄ad m̄lieres .
- [S]t̄i Benedēt̄i . q̄ad m̄lieres .
- [A]nnūciacō d̄ni ab om'ibus .
- [G]eorgij . martir . j . villam .
- [R]obbarti abbtis q̄ad m̄lieres .
- [M]arehi euangliste ab om'ibus .
- [A]ploꝝ phi et Jacobi ab om'ibus .
- [I]nuencio sc̄e crucis ab om'ibus .
- [J]ohis añ portā Latinam . j . villam .



- [R]euelac'o sc̄i Michaeli infra villam .
- [G]ermani ep̄i q̄ad m̄lieres .
- [M]edardi ep̄i q̄ad m̄lieres .
- [B]arnabe ab om̄ibus .
- [C]irici et Julite infra villam .
- [N]atuitas sc̄i Johis b̄bte ab om̄ib⁹ .
- [J]ohis et Pauli m̄m̄ . j . villam .
- [S]c̄oꝝ Petri et pauli ab om̄ibus .
- [S]c̄i Marcialis ab om̄ibus .
- [T]ranslaꝝ sc̄i bndicti . j . villam .
- [M]arie Magdalene ab om̄ibus .
- [S]c̄i . Jacobi apli ab om̄ibus .
- [I]nueniō sc̄i Stephli p̄thoꝝ ab ob⁹ .
- [T]ransfiguraꝝ dñi ab om̄ibus .
- [S]c̄i Laurencij ab om̄ib⁹ .
- [A]ssumpcō b̄tē Marie ab om̄ibus .
- [S]c̄i Bartholomei apli ab om̄ibus .
- [J]uliani m̄ et Augustini . j . villam .
- [D]ecollacō sc̄i Johis b̄bte . j . villam .
- [A]ntonin⁹ m̄ q̄ad m̄lieres .
- [N]atuitas Sc̄e . M̄ . ab om̄ibus .
- Sci Salui Ep̄i . j . villam .
- [E]xaltaꝝ sc̄e Crucis ab om̄ibus .
- [M]athei apli et euangliste ab om̄ibus .
- [S]c̄i . Mauricij cū sociis q̄ad m̄lieres .
- [S]c̄i Michaelis ab om̄ibus .
- [J]eronimi q̄ad m̄lieres .
- [F]rancisci q̄ad m̄lieres .
- [F]ides q̄ad m̄lieres .
- [D]yonisij et Exsupij q̄ad m̄lieres .
- [G]eraldi q̄ad m̄lieres .
- [L]uche euangliste ab om̄ibus .
- [S]ymonis et Jude ab om̄ibus .
- [O]mnium sc̄oꝝ ab om̄ibus .
- [L]eonardi ḡf q̄ad m̄lieres .
- [M]artini ep̄i ab om̄ibus .
- [B]ricci ep̄i q̄ad m̄lieres .
- [C]ecilie virg' infra villam .
- [S]c̄i Clementis q̄ad m̄lieres .
- [S]c̄e Katerine ūgin' . j . villam .
- [S]atnini infra uillam .
- [A]ndree apli ab om̄ibus .
- [N]ycholay . Ep̄i j . villam .
- [A]mbrosij ep̄i q̄ad m̄lieres .
- [C]onceptio b̄tē . M̄ . infra villam .
- [L]ucie ūginis q̄ad m̄lieres .
- [T]home apli ab om̄ib⁹ .



[N]atiuitas dñi cū tib⁹ seqñ ab ob⁹.  
 [S]coꝝ innoceñ ab ob⁹.  
 [S]t Thome mđ qđad m̄ieres.  
 [S]iluestri . epi . j̄ villam :—

The above list has no relation to the rest of the MS. It seems to have been written by some reader who found a vacant leaf in the MS.

The following notes are derived from Mr. Bannister.

The saints' days set down seem to indicate a French rather than an English origin. In an English list the Translation of St. Thomas of Canterbury would hardly be omitted; and St. Augustine of Canterbury and St. Cuthbert and the other local English saints are also absent.

The omission of St. Anne and of the Visitation B.V.M. would point to a date for the list earlier than the end of the 14th century, and the mention of the Transfiguration (which was not obligatory in England before 1480) may be due to some French use which kept the feast on Aug. 6, which was the English day, instead of July 26 or 27 on which it was observed earlier.

The S.W. of France is indicated by the occurrence of St. Geraldus (Aurillac), St. Martial (Limoges), St. Salvius (Albi), St. Antoninus (Pamiers), St. Fides (Agen), and St. Saturninus (Toulouse).

The inclusion of SS. Robert (Apr. 24), Martial, Geraldus and Julian might be due to Cluniac influence, and if so the list may have been copied in some alien Cluny house in England.

The spelling of Blazii seems English, but Marchi and Luche seem French or Italian.

## § 2

Towards the end of September 1910, as I was hoping to draw to a conclusion my labours on this Kalendar, I heard from Mr. Bannister that he had found in the British Museum the Kalendar of a Sarum Missal which contained at the bottom of the pages, like this Kalendar, the lists of feasts 'omnino tenenda' and 'ab operibus femininarum' ferienda. Thus, what I had been vainly searching for from the beginning of my work had turned up just at the end, and the Queen's College Kalendar could no longer be regarded as unique in this respect.

The Missal is MS. Egerton 2139, and is described in the Catalogue as being of the fifteenth century. As the feasts of St. Anne and of the three saints, David, Chad and Winifred, authorized about 1400 have been inserted 'secunda manu', Mr. Bannister thinks it must be a little earlier. The MS. is  $10\frac{1}{4} \times 7\frac{1}{2}$  inches in size.

The MS. is an imperfect Sarum Missal copied for some place in the diocese of Lincoln, as is inferred from the insertion in the Calendar of Saints Ives and Botolph (in red), the unique addition of *Lincolnenis episopi* to St. Hugh, and the double insertion in the 'tenenda' of the feast of the Translation of St. Hugh in October, which does not occur in the Kalendar.



The Kalendar, which from its place of discovery and the name of its discoverer I call B, occupies folios 2 to 7 of the Manuscript. There is a month on each page, and the lists of saints' days in the two categories are arranged under one another and not as in Q. Thus for June we have—

*In Red.*

S' Barnabe ap'l'i  
Oino tened' Nat' S' Joh's bapt'  
Apl'ox pet' e pauli

*In Black.*

S' Albani  
Ab opibz f  
S' Johis e pauli

Mr. Bannister was so kind as to extract all these notes, and it appears after comparison with the notes in Q, twenty of those 'ab op. fe.' are identical. St. Vincent and St. Katherine, who are 'omnino tenenda' in Q, are 'ab operibus seminarum' in B. There are no saints' days 'ab op. fe.' in February in Q, while St. Blaise, St. Agatha, St. Scholastica, St. Valentine and St. Julian are so characterized in B. B also adds to the days so marked in Q St. Dunstan, St. Lambert and St. Hugh. I have in this arrangement taken for granted (see p. 81) that St. Margaret was meant to be 'ab op. fe.' in Q.

Of those which are so characterized in Q, B has the two Saints Augustine Angl' and Doctor, St. Jerome and St. Clement among the 'omnino tenenda', and omits from the 'ab op. fe.' the four Translations of St. Edward, St. Martin, St. Benedict, and St. Swithin, the Commemoration of St. Paul, St. Edith, St. Faith and the 11,000 Virgins.

In other respects B presents considerable resemblances to Q.

Of the days 'omnino tenenda' thirty-five are identical in both Kalendars. St. Augustine and St. Clement are 'omnino tenenda' in B and 'ab op. fe.' in Q, while the reverse is the case with St. Vincent and St. Katherine. B adds to those in Q St. Gregory, St. Jerome, St. Hugh and his Translation, and omits the Translation of St. Edmund, St. Peter's Chains, and All Souls' Day.

It has the same lines for Egyptian days as Q, omitting the line for August, and substituting mandantem for madentem in the line in February.

It gives the number of lessons always, the grading of the feast very seldom, the Invitatory never. It always reads et t' where Q reads etc. (See p. 51.)

It gives the number of hours in the day and night, not like Q at the bottom of the page, but wherever in the month the entries leave a vacant space.

It specifies most of the same days as Q 'cum Nocturno', but adds this note to Saint Saturninus (29 Nov.) and omits it from St. Cristina, St. Eusebius, St. Tecla and the St. Romanus on 23 Oct.

It distinguishes the Red-Letter days and the Black-Letter days, but decorates some of either class indifferently with a Blue capital letter, obviously for merely decorative purposes.

It adds on St. George's day 'Chori in cappis', and on St. Mark's Day 'Litania major'. It adds on St. Philip and St. James Day and on the Inventio sc̄e crucis cū. regie. ch'.

The Claves are given in B and some at least of the first and last days on which moveable feasts can fall.

The dies caniculares, as in Q, begin 14 July and end 5 September.

The Dies Egyptiaci are somewhat irregularly marked with a D.



The references to St. Thomas of Canterbury and to popes have escaped mutilation.

The occasional quotations of mnemonic lines or extra liturgical directions do not exactly correspond with those in *Q*.

If *B* and *Q* had ultimately a common source the transcribers have dealt pretty freely with it.

The *Kalendar* has been somewhat scribbled on, and there have been added by much later hands birthdays and marriage days and obits of members of several families, among others those of Mervyn, Dauntesey, and Lambourne.

Thus much may here suffice for a *Kalendar* which in relation to *Q* possesses in the matter of 'ab op. fe.' a peculiar interest.



## INDEXES



## I

# SAINTS' DAYS AND HOLY DAYS IN THE KALENDAR

PAGE	PAGE		
Abdon martyr etc., July 30	28	Cathedra sancti petri, <i>omn. ten.</i> , Feb. 22	8
Achilleus martyr etc., May 12	18	Cecilia virgo, <i>ab op. fem.</i> , Nov. 22	43
Adauctus martyr etc., Aug. 30	32	Circumcisio domini, <i>omn. ten.</i> , Jan. 1	1
Aduincula S. Petri, <i>omn. ten.</i> , Aug. 1	29	Ciriacus martyr & soc., Aug. 8	30
Agapitus martyr etc., Aug. 6	29	Clemens papa, <i>ab op. fem.</i> , Nov. 23	43
" memoria, Aug. 18	31	Commemoratio animarum, <i>omn. ten.</i> , Nov. 2	41
Agatha virgo, Feb. 5	5	Cornelius martyr etc., <i>medie lectiones</i> ,	
Agnes virgo, <i>ab op. fem.</i> , Jan. 21	3	Sept. 14	34
" Jan. 28	4	Cosmas martyr etc., Sept. 27	36
Albanus martyr, <i>ab op. fem.</i> , June 22	23	Crescencia martyr etc., June 15	22
Aldeimus ep. & conf., May 25	20	Crispinianus martyr etc., Oct. 25	40
Alexander martyr etc., memoria, May 3	17	Crispinus martyr etc., Oct. 25	40
Alphegus archiepiscopus, Apr. 19	15	Cristina virgo & martyr, July 24	27
Amandus etc., Feb. 6	5	Cuthberga virgo, Aug. 31	32
Ambrosius ep. & conf., <i>ab op. fem.</i> , Apr. 4	13	Cuthbertus episcopus, <i>ab op. fem.</i> , Mar. 20	11
Andreas apostolus, <i>omn. ten.</i> , Nov. 30	44	" <i>Translatio</i> , Sept. 4	33
" Octava, Dec. 7	45	Cyprianus [prianus] martyr etc., <i>medie lectiones</i> ,	
Anianus ep. & conf., Nov. 17	43	Sept. 14	34
Anna mater marie, July 26	28	Cyprianus episcopus etc., Sept. 26	36
Apollinaris episcopus, July 23	27	Cyrinus martyr etc., June 12	22
" martyr etc., Aug. 23	31	Damianus martyr etc., Sept. 27	36
Apuleius martyr etc., Oct. 7	37	Donatus ep. & martyr, Aug. 7	29
Arnulphus ep. & martyr, July 18	27	Dunstanus archiep. & conf., May 19	19
Audoenus, memoria, Aug. 24	32	Dyonisius martyr etc., <i>ab op. fem.</i> , Oct. 9	38
Augustinus [episcopus], Feb. 28	8	Editha virgo, <i>ab op. fem.</i> , Sept. 16	34
" anglorum apost., <i>ab op. fem.</i> ,		Edmundus archiepiscopus, <i>omn. ten.</i> ,	
" May 26	20	Nov. 16	42
" ep. & doct., <i>ab op. fem.</i> , Aug. 28	32	" <i>Translatio</i> , <i>omn. ten.</i> , June 9	22
Barnabas apostolus, <i>omn. ten.</i> , June 11	22	" rex & martyr, <i>ab op. fem.</i> ,	
Bartholomaeus apostolus, <i>omn. ten.</i> , Aug. 24	32	" Nov. 20	43
Basilides martyr etc., June 12	22	Edwardus rex & confessor, memoria,	
[Basilius] ep. & conf., June 14	22	" Jan. 5	1
Batildis regina, Jan. 30	4	" <i>Translatio</i> , Oct. 13	38
Beatrix martyr, July 29	28	" rex & martyr, <i>ab op. fem.</i> ,	
Benedictus abbas, <i>ab op. fem.</i> , Mar. 21	11	" Mar. 18	11
" <i>Translatio</i> , <i>ab op. fem.</i> , July 11	26	" <i>Translatio</i> , <i>ab op. fem.</i> , June 20	23
Bertinus abbas, Sept. 5	33	Egidius abbas, <i>ab op. fem.</i> , Sept. 1	33
Blasius ep. & martyr, Feb. 3	5	Eleutherius martyr etc., <i>ab op. fem.</i> , Oct. 9	38
" [Basilius] ep. & conf., June 14	22	Epimachus martyr etc., May 10	18
Bonifacius ep. & martyr & soc., June 5	21	Epiphania domini, <i>omn. ten.</i> , Jan. 6	1
Bricius ep. & conf., Nov. 13	42	" Octava, Jan. 13	2
Brigida virgo, Feb. 1	5		



	PAGE		PAGE
Etheldreda virgo, June 23	23	Julianus ep. & conf., Jan. 27	4
Euencius martyr etc., memoria, May 3	17	Justina virgo etc., Sept. 26	36
Eusebius presbyter & conf., Aug. 14	30		
Exaltatio S. Crucis, <i>omn. ten.</i> , Sept. 14	34	Kalixtus papa, Oct. 14	38
		Katerina virgo, <i>omn. ten.</i> , Nov. 25	44
Fabianus etc., <i>ab op. fem.</i> , Jan. 20	3	Kenelmus rex & martyr, July 17	26
Faustinus martyr etc., July 29	28		
Felicianus martyr etc., June 9	22	Lambertus ep. & martyr, Sept. 17	35
Felicissimus martyr etc., Aug. 6	29	Laudius, memoria, Sept. 21	35
Felicitas etc., Mar. 7	9	Laurencius martyr, <i>omn. ten.</i> , Aug. 10	30
Felix in pincis ep. & martyr, Jan. 14	2	" Octava, Aug. 17	31
" martyr etc., July 29	28	Leo papa, Apr. 12	14
" martyr etc., Aug. 30	32	" papa, June 28	24
Fides virgo, <i>ab op. fem.</i> , Oct. 6	37	Leodegarius ep. & martyr, Oct. 2	37
Firminus ep. & martyr, Sept. 25	36	Leonardus abbas, <i>ab op. fem.</i> , Nov. 6	41
Franciscus confessor, Oct. 4	37	Linus papa, Nov. 26	44
Frideswida virgo, Oct. 19	39	Lucas evang., <i>omn. ten.</i> , Oct. 18	39
		Lucia virgo, <i>ab op. fem.</i> , Dec. 13	46
Georgius martyr, <i>ab op. fem.</i> , Apr. 23	15	Lucianus, memoria, Jan. 8	2
Gereon & soc., Oct. 10	38		
Germanus ep. & conf., May 28	20	Machabaei martyres, memoria, Aug. 1	29
" ep. & conf., July 31	28	Macchutus ep. & conf., Nov. 15	42
" martyr & pontifex, May 2	17	Magnus martyr, memoria, Aug. 19	31
" episcopus etc., Oct. 1	37	Marcellianus martyr etc., June 18	23
Geruasius martyr etc., June 19	23	" martyr etc., Oct. 7	37
Gildardus ep. & conf. etc., June 8	21	Marcellinus martyr etc., June 2	21
Gordianus martyr etc., May 10	18	Marcellus papa, Jan. 16	3
Gorgonius martyr, memoria, Sept. 9	34	Marcus evang., <i>omn. ten.</i> , Apr. 25	16
Gregorius papa, Mar. 12	10	" martyr etc., June 18	23
Grisogonus martyr, Nov. 24	44	" martyr etc., Oct. 7	37
		Margareta virgo, <i>omn. ten.</i> [ <i>ab op. fem.</i> ],	
Hillarius, ep. & conf., medie lectiones, <i>ab op. fem.</i> , Jan. 13	2	July 20	27
		Maria Magdalena, <i>omn. ten.</i> , July 22	27
Innocentes martyres, <i>omn. ten.</i> , Dec. 28	48	Maria beata virgo:—	
" Octava, <i>ab op. fem.</i> , Jan. 4	1	Purificatio, <i>omn. ten.</i> , Feb. 2	5
Inventio S. Crucis, <i>omn. ten.</i> , May 3	17	Annunciacio, <i>omn. ten.</i> , Mar. 24, 25	12
		Assumpcio, <i>omn. ten.</i> , Aug. 15	30
Jacinctus martyr etc., memoria, Sept. 11	34	" Octava, Aug. 22	31
Jacobus apost. etc., <i>omn. ten.</i> , May 1	17	Natiuitas, <i>omn. ten.</i> , Sept. 8	33
" apostolus, <i>omn. ten.</i> , July 25	28	" Octava, Sept. 15	34
Jeronomus presbyter & doct., <i>ab op. fem.</i> , Sept. 30	36	Concepcio, <i>omn. ten.</i> , Dec. 8	45
Johannes apost. & evang., <i>omn. ten.</i> , Dec. 27	48	Martinianus martyr etc., July 2	25
" Octava, <i>ab op. fem.</i> , Jan. 3	1	Martinus ep. & conf., <i>omn. ten.</i> , Nov. 11	42
" Ante portam latinam, <i>omn. ten.</i> , May 6	17	" Medie lectiones, Nov. 15	42
" baptista, natiuitas, <i>omn. ten.</i> , June 24	24	" Medie lectiones, Nov. 16	42
" Octava, July 1	25	" Octava, Nov. 18	43
" Decollacio, <i>omn. ten.</i> , Aug. 29	32	" Translacio, <i>ab op. fem.</i> , July 4	25
" martyr etc., <i>ab op. fem.</i> , June 26	24	Matheus apostolus, <i>omn. ten.</i> , Sept. 21	35
Judas apostolus etc., <i>omn. ten.</i> , Oct. 28	40	Mathias apostolus, <i>omn. ten.</i> , Feb. 24	8
Juliana virgo, Feb. 16	7	Mauricius & soc., Sept. 22	35
		Maurus abbas, Jan. 15	2
		Maximus etc., Apr. 14	14
		Medardus ep. & conf. etc., June 8	21
		Michael archangelus, <i>omn. ten.</i> , Sept. 29	36
		" in monte, Oct. 16	39
		Modestus martyr etc., June 15	22



# INDEX I : SAINTS' DAYS AND HOLY DAYS

141

PAGE	PAGE		
Nabor martyr etc., June 12	22	Sabina, memoria, Aug. 29	32
Natiuitas domini, <i>omn. ten.</i> , Dec. 25	48	Sampson ep. & conf., July 28	28
" Medie lectiones, Dec. 31	48	Saturninus martyr etc., Nov. 29	44
Nazarius martyr etc., June 12	22	Scolastica virgo, Feb. 10	6
Nereus martyr etc., May 12	18	Sebastianus etc., <i>ab op. fem.</i> , Jan. 20	3
Nicholaus ep. & conf., <i>omn. ten.</i> , Dec. 6	45	Sennen martyr etc., July 30	28
Nichomedes martyr, June 1	21	Septem dormientes, July 27	28
Nigasius & soc., Oct. 11	38	Septem fratres martyres, July 10	26
Omnium sanctorum festum, <i>omn. ten.</i> , Nov. 1	41	Silvester papa, <i>omn. ten.</i> , Dec. 31	48
Oswaldus rex & martyr, Aug. 5	29	Simplicius martyr etc., July 29	28
Pancrarius martyr etc., May 12	18	Sisinnius martyr etc., Nov. 29	44
Pantaleon, memoria, July 28	28	Sixtus martyr etc., Aug. 6	29
Paulus apostolus etc., <i>omn. ten.</i> , June 29	24	Stephanus papa, Aug. 2	29
" Commemoratio, <i>ab op. fem.</i> , June 30	24	" prothomartyr, <i>omn. ten.</i> , Dec. 26	48
" Medie lectiones, July 4	25	" Octava, <i>ab op. fem.</i> , Jan. 2	1
" Octava, July 6	25	" Inuencio, <i>ab op. fem.</i> , Aug. 3	29
" Conuersio, <i>omn. ten.</i> , Jan. 25	4	Sulpicius ep. & conf., Jan. 17	3
" martyr etc., <i>ab op. fem.</i> , June 26	24	Swithinus episcopus & soc., <i>translacio, ab         op. fem.</i> , July 15	26
Perpetua etc., Mar. 7	9	Symon apostolus etc., <i>omn. ten.</i> , Oct. 28	40
Petronilla virgo, May 31	20	Tecla virgo, Sept. 23	35
Petrus apostolus etc., <i>omn. ten.</i> , June 29	24	Theodosius martyr etc., memoria, May 3	17
" Medie lectiones, July 4	25	Theodorus martyr, Nov. 9	42
" Octava, July 6	25	Thimotheus martyr etc., Aug. 23	31
" martyr etc., June 2	24	Thomus apostolus, <i>omn. ten.</i> , Dec. 21	47
Philippus apost. etc., <i>omn. ten.</i> , May 1	17	" archiep. & martyr, <i>omn. ten.</i> , Dec. 29	48
Potenciana virgo, memoria, May 19	19	" Memoria octave, Jan. 5	1
Praxedes virgo, July 21	27	" Translatio, <i>omn. ten.</i> , July 7	25
Primus martyr etc., June 9	22	Tyburcius etc., Apr. 14	14
Prisca virgo, Jan. 18	3	" martyr, Aug. 11	30
Priscus, memoria, Sept. 1	33	Undecim mille virgines, <i>ab op. fem.</i> , Oct. 21	39
Processus martyr etc., July 2	25	Urbanus martyr, <i>medie lectiones</i> , May 25	20
Prothasius martyr etc., June 19	23	Valentinus martyr, Feb. 14	6
Prothus martyr etc., memoria, Sept. 11	34	Valerianus etc., Apr. 14	14
Quatuor coronatores, Nov. 8	41	Vedastus etc., Feb. 6	5
Quintinus martyr, Oct. 31	40	" episcopus etc., Oct. 1	37
Reliquiarum festum, Sept. 15	34	Vincencius martyr, <i>omn. ten.</i> , Jan. 22	3
Remigius episcopus etc., Oct. 1	37	Vitalis martyr, Apr. 28	16
Resurrectio domini, Mar. 27	12	Vitus martyr etc., June 15	22
Ricardus cicestri episcopus, Apr. 3	13	Wiffrannus ep. & conf., Oct. 15	38
" Translatio, June 16	22	Wifridus ep. & conf., Oct. 12	38
Romanus martyr, Aug. 9	30	Wlstanus ep. & conf., Jan. 19	3
" ep. & conf., Oct. 23	39	" <i>Translacio</i> , June 7	21
Ruphus martyr, Aug. 27	32	Ypolitus et soc., <i>ab op. fem.</i> , Aug. 13	30
Rusticus martyr etc., <i>ab op. fem.</i> , Oct. 9	38		



## II

OBITS  
IN THE KALENDAR

	PAGE		PAGE
Achard, Robert and Agnes, Sept. 10	34	Langton, Robert, June 12	22
Airay, Adam, Dec. 13	46	" Thomas, Jan. 27	4
" Henry, Oct. 9	38		
Baynbrygge, Christopher, Jan. 27	4	Margaret, queen, Feb. 14	6
Beaufort, Henry, Apr. 11	14	More, Thomas, Feb. 3	5
Bell, Walter, Feb. 3	5	Morlande, Hugh, Dec. 10	46
Berflete, John, Feb. 3	5	Muscham, William de, Apr. 5	13
Boste, Henry, Feb. 9	6	Muskham, William de, Feb. 3	5
Byrys, Roland, Sept. 15	34	Mylys, Nicholas, Dec. 20	47
Catrik, John, Feb. 4	5	Nicolls, Thomas, June 12	22
Chamberleyne, Richard and Margaret etc., Nov. 2	41	Pantre, John, Jan. 7	1
Charden, William and Joan etc., Dec. 10	46	Parvyng, Robert, Aug. 27	32
Coryngham, Roger, Feb. 14	6	Peyrson, John, Richard etc., Apr. 28	16
Crosby, John, Mar. 21	11	Philippa, queen, Aug. 15	30
Edward the Third, king, Aug. 15	30	Richardson, Roland, Aug. 20	31
Eglesfeld, Adam de, Apr. 14	14	Robinson, Henry, June 19	23
" Hawysia de, Jan. 7	1	Rudde, Henry, Aug. 20	31
" Robert de, May 31	20	Ryge, Edward, May 27	20
Feteplace, William and Elizabeth, Dec. 23	47		
Hamsterley, Ralph, Aug. 1	29	Skelton, John, Feb. 3	5
Handlo, John de, Aug. 5	29	Spenser, William and John, Mar. 12	10
" Matilda de, July 18	27	Stowford, John, Apr. 3	13
Hay, Thomas, Mar. 5	9		
Hothum, John de, Aug. 10	30	Whelpdale, Roger, Feb. 3	5
Hylton, Edward, July 15	26	Wherton, John, Sept. 27	36
Karlel, Thomas de, May 31	20	Wilson, Henry, Oct. 18	39
Kyrkby, John, Mar. 24	12	Wrangwise, Robert, Nov. 11	42
		Wright, Robert and Isabella, Mar. 5	9



## III

## GENERAL INDEX

*Abbreviations*, xi, xxxvii–xlvi.  
 Abdon and Sennen, Sts., 28, 82.  
 Abendon, Thomas, 61.  
*Ab operibus seminarum*, xiv, xxviii, 81, 115, 132–3, 134–5, and Index I.  
 Absolon, John, 61.  
 Achard, Agnes, xii, 34, 91.  
     " Robert, xii, 34, 91, 112.  
 Acreman, John, 64.  
*Adam creatus*, 122.  
 Adventus Domini, xxiii, xxxii–iii, 30, 116, 121.  
 Adyngtone, Stephen de, 62.  
 Agapitus, St., 31, 87.  
 Agatha, St., xxviii, xxix, 5, 56, 132, 135.  
 Agnes, St., xxviii, xxix, xxxi, 3, 4, 55, 132.  
 Aikbank, Westmorland, 101.  
 Airay, Adam, 46, 96, 97, 98, 99, 108.  
     " Henry, provost, 38, 95–9.  
     " H., 98.  
 Alban Hall, Oxford, 83.  
 Albanus, St., 23, 135.  
 Albinus, St., 124.  
 Aldermaston, Berks., 52, 91, 92.  
 Aldhelm, St., xv, xxii, 20, 73, 74, 125.  
 Alexander, St., 124.  
*Alleluia*, xxix, 1.  
 All Saints' Day, xvii, xxv, xxxii, 41, 133.  
 All Souls' Day, xviii, xxix, 41, 102–3, 121, 135.  
*Almanacs*, xvi, xxi, 130–1.  
 Alphege, St., 15, 72, 125.  
 Ambrosius, St. (Apr.), xiii, 13, 66.  
     " St. (7 Dec.), 124, 133.  
 Amotbryg, Penrith, 104.  
 Amy, William, 107.  
 Andrew, St., xvii, xxiv, xxv, xxxii, 24, 30, 44, 45, 116, 126, 133.  
*Angaria*, xxxiii, 36.  
 Anianus, St., xiii, xx, 43, 105, 126.  
 Anne, Michael de, 84.  
     " St., xii, xiii, xx, xxviii, 28, 81, 117, 125, 134.  
*Anniversaries*, ix, 14, 47, 52, 55, 65, 70–1, 73, 75, 80, 106.  
*Annuntiatio domini*, 132.  
 Antoninus, St., 133, 134.  
 Antonius, St., 123.  
 Appleby, schoolhouse, 77.  
 Appleton, Thomas de, 69.  
 Appylford, Berks., 88.  
 Apuleius, St., 37, 125.  
 Armathwaite Castle, Cumberland, 56.  
 Arnulph, St., 27, 81, 83–4.  
*Ascension Day*, xvii, xxvii, xxix, 16, 72, 75, 87.  
 Ashfeld, Hugh, 63.  
 Ash Wednesday, xxxiii, 36.  
*Aspiciens*, xxxiii, 30.  
 Aston, Nicholas de, 68.  
 Athanasius, St., 124.  
 Athelam, John, 75.  
 Audoenus, St., 32, 88, 125.  
 Audomarus, St., 91.  
 Augustine, apostle of the English, 20, 74, 119, 134, 135.  
     " doctor, xiii, xiv, 32, 90, 135.  
     " St. (28 Feb.), xx, 8, 60, 117, 123.  
 Aurea, St., 122, 124.  
 Aurelia, St., 122.  
*Autumn*, xxx.  
 Ayleston, John de, 66.  
 Babilus, St., 124.  
 Bach, Thomas, 73.  
 Baldington, 38, 95.  
 Baldyngton, St. Laurence, 4, 54.  
 Barbara, St., 124.  
 Barbur, Peter, 62.  
 Barjona, xxx, 8.  
 Barker, John, 61.  
 Barking, All Hallows Ch., 59.  
 Barlow, provost, x.  
 Barnabas, St., xxv, xxix, xxxii, 22, 24, 133, 135.  
 Barne, John, 103.  
     " Richard, 103.  
 Barnstaple, Archdeacon of, x, 57.  
 Bartholomew, St., xvii, xxx, 32, 133.  
 Barton, Thomas, 58.  
 Basilides, St., 22, 117.  
 Basilisca, St., 123.



Basilius, St., xx, 22, 77.  
 Bath and Wells, bp. of, 99.  
 Battler, 98.  
 Batildis, St., xxxi, 4, 125.  
 Bavo, St., 118.  
 Baxter, Roger, 63.  
 Baynbyrgge, Christopher, provost, 4, 53, 54,  
     55, 88, 94, 103.  
 Beatrix, St., 28, 125.  
 Beaufort, Henry, cardinal, 14, 57, 58, 69-71,  
     " Edmund, earl, 70.  
 Bedeford, John de, 86.  
 Bedon, Berks., 110.  
 Bell, Walter, provost, 5, 56.  
 Belle, le, Oxford, 62, 63.  
 Benedict, St., xxviii, xxx, 11, 26, 64, 79, 132,  
     133, 135.  
 Benedicta, xxxiii, 30.  
 Benfeild, Sebastian, 99.  
 Benham, John de, 86.  
 Benson, Mr., 98, 99.  
     " Dr., 97.  
 Bereford, John de, 69.  
 Berflete, John, 5, 56.  
 Bertinus, St., xxiii, xxxi, xxxii, 20, 33, 90, 125.  
 Bethome, William, 104.  
     " Westmorland, 101.  
 Bidentem, 9, 60.  
 Birinus, St., 124.  
 Biris, *see* Byrys.  
 Birkhead, Mr., 98, 99.  
 Bissexturn, xxvi, xxxx, 8, 115-16, 118.  
 Biuianus, St., 124.  
 Black-letter days, xvii, xix, 135.  
 Blakesatten, 22, 77.  
 Blasius, St., xx, xxxi, 5, 22, 77, 125, 132, 135.  
     " St., *see* Basilius.  
 Blechynton (Blechingdon), Oxon., 74, 80, 98.  
 Blue-letter days, xvii.  
 Bokehampton, Berks., 110.  
 Bold, John, 61.  
 Bollandists, the, xix, 73, 99.  
 Bondegate, Westmorland, 55.  
 Boniface, St., 21, 76, 119.  
 Bonitus, St., 123.  
 Books, 98-9, *see* Libraria, Textus.  
 Boste, Henry, *see* Boste.  
 Boreshede, the, Oxford, 62, 63.  
 Borstall, Oxfordshire, 83, 84.  
 Boste, Henry, provost, 6, 58, 61, 72, 106.  
 Bowes, Sir Martin, 59.  
 Boy of the kitchen, 98.  
 Brehull, Geoffrey, 66.  
 Brehyll, Bucks., 41, 103.  
 Brice, St., 42, 104, 126, 133.  
 Bridget, St., xxxi, 5, 118.  
 Brokeherst, Joan, 109.  
 Brokeherst, William, 109.  
 Brome, John, 52.  
 Broume, Sir John, 1, 52.  
 Bruyn, John le, 84.  
 Burgh subetus Stanesmore, 20, 31, 69, 75, 87.  
 Burton, George, 61.  
 Butler, the, 98, *see* Pincerna, Spenser.  
 Byrde, William, 104.  
 Byrys, Roland, provost, 34, 92-3.  
 Calendar Month, xiv, 115, 122.  
 Calix, 6, 59.  
 Calixtus, St., 38, 99.  
     " III, pope, 84.  
 Caloys (Calais, France), 87.  
 Calstone, Roger de, 84.  
 Cambridge, King's Hall, 58.  
 Camerarii, 56, 58, 59, 93, 104.  
 Cancellarius Anglie, *see* Sadyngton.  
 Cantelupe, St. Thomas of, 95.  
 Canterbury, archbp. of, 54, 72, 76.  
 Cantibus, in, xxix.  
 Capa, 4, 5, 22, 53, 56, 74.  
 Cape, Mr., 98, 99.  
 Capella:—  
     buildings near, 10, 57, 58, 62, 77.  
     consecratio, 56.  
     edificatio, 6, 13, 22, 59, 60, 76-7.  
     monuments, 78, 83, 95.  
     ornamenta, 5, 42, 56.  
     *see* Calix, Capa, Celarium, Cista, Organa,  
     Paxis, Solarium, Textum, Vestimenta.  
 Capellani collegij, 52, 55, 56, 58, 73, 75, 80, 93,  
     103-4, 106, 108-9.  
 Capitulum, xxiv.  
 Carleton, Thomas, 104.  
 Carismata dia, xxxiii, 36.  
 Carlisle, bps. of, 5, 23, 56, 78.  
 Carpenter, Henry, 66.  
 Carucis, in, xxix, 132.  
 Cary, Richard, 66.  
 Cathedra St. Petri, xxxx, 8, 60, 115-16, 118,  
     132.  
 Catherine, St., xxix, 44, 133, 135.  
 Catrik, John, bp., 5, 57, 58.  
 Cecilia, St., xxviii, 43, 126, 133.  
 Ceda, St., xxxii, xxxii, 123, 134.  
 Celarium, summe altaris, 22, 76, 77.  
     " sancte crucis, 31, 87, 88.  
 ēf. S', 38, 100, 120.  
 Cestrie, episcopus, *see* Catrik.  
 Chad, St., *see* Ceda.  
 Chalgrave, Oxfordshire, 12, 64.  
 Chamberleyn, Alice, 41, 103.  
     " Joan, 41, 103.  
     " John, 41, 103.  
     " Margaret, 41, 103.



Chamberleyne, Richard, 41, 103.  
 Chamberleyne, Richard, 63.  
*Chaplains of the College*, see *Capellani*.  
*Chapter house*, xxiv.  
 Charden, Joan, 46, 105-8.  
     " John, 46, 105-8.  
     " William, 46, 75, 105-8, 112.  
     " William, 106.  
 Charlton, Oxfordshire, 46, 97, 98, 108.  
 Chedworth, suite of, 97.  
*Chepynglamburne*, Berks., 110.  
 Cherdon, William, see Charden.  
 Chichester, St. Richard of, see Richard.  
     bp. of, see Catrik.  
*Children of the House*, see *Pueri domus*.  
 Chilrey, Berks., 47, 98, 110-11.  
 Chilton, Berks., 96.  
 Chinnor Ch., Oxfordshire, 85.  
 Cholsey, Berks., 9, 60, 61.  
*Chori in cappis*, 135.  
 Christ Church, Newgate St., 59.  
 Christmas Day, xvii, xxiii, xxv, xxxii, 48, 111, 134.  
 Christopher, St., 118.  
*Chylde of the Tabarde*, see *Taberdar*.  
 Chylerley, Berks., see Chilrey.  
 Cifreslond, 27, 81, 84.  
*Cineres*, xxxiii, 36.  
*Ciphum*, 73.  
*Circum*, xxxii, 30.  
*Circumcisio domini*, xv, xvii, 1, 51.  
 Ciriacus, St., 30, 85.  
 Cirus, St., 124, 133.  
*Cista*, communis, 57.  
     " *elimosinaria*, 5, 56-7.  
     " *in capella*, 57.  
     " *magna*, 34, 92.  
     " *tezaurie*, 57.  
*Claves paschae*, xxvi, xxvii, 10, 61, 118, 135.  
*Claves pentecostes*, xxvi, 16, 72, 119, 135.  
*Claves quadragesimae*, xxvi, 135.  
*Claves rogationum*, xxvi, 14, 72, 118, 135.  
*Clavis Calendarii*, 127-9.  
 Clement, St., xxix, xxx, 8, 43, 105, 133, 135.  
*Clericus capelle*, 73, 75, 80, 98, 106, 109, 111.  
*Clericus proutuarij*, 109.  
*Clerk of the Chapel*, see *Clericus capelle*.  
 Clopton, Thomas, 66.  
*Coblete*, see *Goblet*.  
*Cocliaria*, 16, 72, 73.  
*Cocoa-nut*, see *Nuclea, Nux*.  
 Cucus, Richard (Cok), 66, 69.  
*Colours in Kalendars*, xvii-xviii, 117, 135.  
 Columba, St., 76.  
*Commemoratio Animarum*, see *All Souls' Day*.  
*Compline*, xxii.  
*Con*, xiv, xxxi, xxxii, 20.  
*Concurrentes*, xxvi, 9, 60, 121.  
*Confirmation of Provost*, 56, 58, 67, 68, 69.  
*Cook*, the (cucus & subcucus), 52, 98, 109.  
 Coporthwaite, Mr., 97.  
 Cornelius and Cyprian, Sts., 34, 92, 125.  
*Cornu de le geyt*, 6, 58.  
 Coryngham, Roger, x, xii, 6, 59, 60.  
*Corpus Christi*, festival, xvii.  
 Cosmas and Damian, Sts., 36, 94.  
 Couete, Thomas de, 86.  
 Council of Constance, 58.  
 Council of Oxford, xix.  
 Coventry, bp. of, see Catrik.  
*Crater*, 6, 42, 58, 103.  
*Cremsyen velvett*, 20, 74.  
 Cristina, St., xxxi, 27, 125, 135.  
 Crosby, John, 11, 64, 104, 112.  
*Cross*, St., inventio, xv, 17, 73, 74, 119, 132, 135.  
     exaltatio, xxxiii, 34, 36, 92, 133.  
 Crouk, John, 85-6.  
*Crux*, xxxiii, 36.  
 Cucu, St., 118.  
 Cumberland, 39, 56, 101, 109.  
 Cundale, William de, 91-2.  
 Curtiniaco, John de, 59.  
*Custos rotulorum*, see *Thoresby*.  
 Cuthbert, St., xxi, 11, 33, 64, 83, 90, 123, 125, 134.  
 Cuthburga, St., 32, 90, 125.  
 Cuttesdon, Oxfordshire, 52.  
*Cy*, see *Cyprianus*, St.  
 Cyprianus, St. (14 Sept.), xiv, 34, 92, 125.  
     " St. (26 Sept.), 36, 93, 125.  
     " St. (9 Dec.), 124.  
 Cyrus, St., 22, 117.

*D*, Dies Egyptiaci, 115, 135.  
 Dadylngtone, John, 66.  
 Dagfeld, Thomas, 62.  
 Damasus, St., 124.  
 Dauntesey family, 136.  
 David, St., 134.  
 Davids, St., bp. of, see Catrik.  
*Days*, designation of, xvi.  
     " number in the month, xiv, xxxi, 13, 115.  
     " number in the year, xxxiii, 48.  
     " rule for finding, 127.  
*De festis colendis*, 132-4.  
 Denham, Bucks., ix, 13, 67-9.  
 Denis, St., see *Dyonisius*.  
 Denton, Oxfordshire, 1, 16, 52, 72.  
 Despenser, Hugo le, 84.  
*Diaconus*, 4, 5, 22.  
*Dialectica*, 109.  
 Didcot, Berks., see *Dudcote*.  
*Dies aegri*, see *Dies Egyptiaci*.



*Dies Alliensis*, xv.  
*Dies animarum*, see *All Souls' Day*.  
*Dies Caniculares*, xxvii, 26, 33, 79, 120, 135.  
*Dies Egyptiaci*, xiv, xv, 1, 5, 9, 13, 17, 21, 25,  
 29, 33, 37, 41, 45, 73, 115, 135.  
*Dies mali*, see *Dies Egyptiaci*.  
*Dirige*, 52, 55, 65, 75, 80.  
*dirūpit*, 9, 118.  
*Distributions to the Poor*, 41, 52, 98, 103; see  
 also *Provost and Fellows*.  
*Dog Days*, see *Dies Caniculares*.  
 Dogett, William, 88.  
*Domesday type in Kalendar*, xi, xii.  
*Domus days*, see *Gaudies*.  
 Donatus, St., xx, 29, 85.  
 Dormitio pauli, 124.  
 Dorset, Earl of, see *Beaufort, Edmund*.  
 Dragon, le, 46, 105, 106.  
 Duckett, Anthonie, 101.  
 " James, 101.  
 Ductote, Berks, 31, 87-8.  
 Duninton, 68.  
 Dunstan, St., 19, 119, 135.  
 Duodecim Confessores, 124.  
*Duplex Festum*, xvi-xviii.  
 Durham, bp. of, 54.  
 Dyonisius, St., 38, 95, 133.

*Easter*, xiv, xvi, xvii, xxi, xxiii, xxvi, xxvii,  
 xxix, xxx, xxxi, xxxiii, 1, 72, 116, 118-  
 19, 128, 130-1; see also *Pascha*.  
 Editha, St., 34, 93, 125, 135.  
 Edmund, St., archbp., xxiii, xxix, 22, 42, 76,  
 105, 119, 122, 123, 125, 135.  
 Edmund, St., king, xxviii, 43.  
 Edmund Hall, Oxford, 46, 78, 88, 108.  
 Edward I, 59.  
 " II, 59, 84.  
 " III, ix, 30, 59, 87.  
 " the Confessor, St., xiii, xxiii, 1, 38,  
 51, 117, 123, 125, 126.  
 " king and martyr, xx, 11, 23, 64, 78,  
 117, 119, 125.  
 Egcombe, John (Eggecomb), 63, 94.  
 Egilsfeld, Thomas, provost, 93.  
 Eglesfeld, Adam de, ix, xi, 14, 51, 72.  
 " Beatrix, 51.  
 " Hawisia de, ix, xi, xii, 1, 51.  
 " John de, 51, 68.  
 " Robert de, founder and provost, ix,  
 xii, 1, 14, 20, 51, 72, 75-6, 84, 91, 92.  
 " Thomas de, 51.  
*Egyptian days*, see *Dies Egyptiaci*.  
*Election of Provost*, 68.  
*Eleemosynary Chest*, 5, 56-7.  
 Eligius, St., 124.

Elisabeth, St., 123.  
 Elstanwyke, Amandus de, 68.  
 Ely Cathedral, 78.  
*Ember Days*, xxxiii, 36.  
 Emerentiana, St., 124.  
 Englyshe, magister, 77.  
 Enhanc Militis, xi, 27, 29, 81, 83, 84, 97.  
*Epacts*, xiv, 121.  
 Epinachus, St. (Dec. 12), 124.  
*Epiphania Domini*, xvii, xxii, xxiii, xxix,  
 xxx, xxxiii, 1, 2, 51, 53.  
*Equinoctium autumpnale*, xxv, 35, 120.  
*Equinoctium vernal*, xxv, 11, 118.  
*Erasures in the Kalandars*:—  
 Papa, 3, 10, 14, 24, 29, 38, 43, 44, 48, 117,  
 136.  
 St. Thomas of Canterbury, 1, 25, 48, 117, 119,  
 121, 136.  
 Erley, Berks., 110.  
 Esthenreth, Berks., 88.  
*etc.*, &c., 51, 79, 81, 93, 117, 118, 119, 135.  
*et t'*, 118, 119.  
 Ethelbert, St., 122, 124.  
 Etheldreda, St., xxxi, 23, 78, 125.  
 Eton College, 58.  
 Eufemia, St., 124.  
 Eusebius, St., xxxi, 30, 70, 86, 135.  
 Eustace, St., xix.  
 Everard, Thomas, 1, 52.  
 Exaltatio St. Crucis, xxxiii, 34, 36, 92, 133.  
 Exeter, bp. of, see *Catrik, Grandisson*.  
*Exhibition and finding of scholars*, 53, 55, 65,  
 75, 101.  
*Expositio*, xxi.  
*Exsuperius*, St., 133.

Fabianus, St., 3, 123, 132.  
 Faith, St., 37, 95, 133, 134, 135.  
*Famulus prepositi*, 52, 98, 109.  
 Fancourt, [Richard], 68.  
 Felicitas, St., 118.  
 Felix in pincis, St., 2, 53.  
 Felix and Adauctus, Sts., xv, 32, 82, 90.  
 " Simplicius etc., 28, 82.  
*Festa ferianda*, see *Ab operibus feminarum*.  
 Feteplace, Elizabeth, 47, 110-11.  
 " William, 47, 110-11.  
 Fetiplace, Antony, 110.  
 " Richard, 110.  
 " Thomas, 110.  
 Fetyplace, John, 88.  
 Firmin, St. (13 Jan.), 123.  
 " (25 Sept.), xxii, 36, 93, 125.  
 Fisher, H., 98.  
 Florence, Santa Croce, 58.  
*Flos Francorum*, 59.



*Fons*, 6, 59.  
 Francis, St., xx, 37, 95, 117, 125, 133.  
 Fredeswida, John de St., mayor, 69.  
 Frideswide, St., xiii, xx, 39, 102, 117, 123, 126.  
 Frideswyde, Convent of St., 66, 94.  
 Fysher, Henry, 99.  
 Fyzalene, John, 62.

Garsington, Oxfordshire, 96.  
 Garth, William, 61.  
*Gaudies*, 47, 52-3, 73, 75, 80, 98, 106, 109, 110-11; *see also* Anniversaries.  
 Genuoef, St., 123.  
 George, St., xvii, xxi, xxii, 15, 132, 135.  
 " and Aurelia, Sts., 122, 124.  
 Geraldus, St., 133, 134.  
 Gereon, St., 38, 99, 126.  
 Germanus, St. (29 Apr.), 124.  
 " St. (2 May), xx, 17, 73, 117, 125.  
 " St. (28 May), 20, 75, 133.  
 " St. (31 July), 28, 82.  
 " St. (1 Oct.), 37, 95, 125.  
*Geyr*, 6, 58.  
 Gilden, John, 91.  
 Giles, St., 33, 90.  
 Glatton, dominus, 30, 85.  
 Glatton, Nicholas de, 85.  
 Gloucester, Vmfridus de, 123.  
 Gloucestre, Simon of, 13, 66.  
 " Thomas of, 66.  
*Goblet*, a, 16, 72, 73.  
 God's House, Southampton, 53, 59, 74, 98.  
*Golden Numbers*, xv, xvii, 116, 127-9.  
 Gorgonius, St., 34, 91.  
*Gothic type in Kalendar*, xi, xii.  
 Gracianus, St., 124.  
 Grandisson, John, bp. of Exeter, x.  
 Grantponte, Oxford, 36, 61, 94.  
 Gregorius, St. (12 Mar.), xiii, 10, 61, 135.  
 " St. (24 Dec.), 124.  
 Gregory XIII, pope, xv, 127.  
 Grisogonus, St., 44, 105.  
 Grove, Berks., 110.  
 Guernsey, 82.

Halton, 52.  
 Hampton, Thomas, 88.  
 Hamsterley, Ralph, 29, 83.  
 Handley, John (i. e. Handlo), 108.  
 Handlo, Sir John de, xi, 27, 29, 83-4, 108.  
 " Matilda de, xii, 27, 81, 84.  
*harnesia?*, 73.  
 Hay, Robert, 61.  
 " Thomas, 9, 60, 61.  
 Heade, Adam, 96.  
 Heighbury, Nicholas, *see* Heytesbury.

Hendeley, Berks., 110.  
 Henry V, 70.  
 Hereford, Nicholas of, xxxiv.  
 Hermes, St., 118.  
 Hertwell, John de, 86.  
 Hewys, Richard, mayor, 94.  
 Heytesbury, Nicholas, 66, 86.  
 Hide, Oliver, 88.  
 Hilary, St., xxii, 2, 117, 123, 132.  
 Hode, John, 103.  
 Holand, John de, 90.  
 Holy Innocents, 48, 83, 134.  
*hora*, 17, 73, 119.  
 Hospitale St. Johannis Bapt., 62.  
 Hothum, John de, provost, xii, 30, 66, 67, 68, 69, 85.  
 Hoton, Richard de, 68.  
 " William, 104.  
*Hours of day and night*, xxv, 115.  
 Houte, William, 66.  
 Hugh, St., xii, 105, 122, 124, 134, 135.  
 Hunt, William, 69, 86.  
 Hurste Fynksley, Berks., 110.  
 Huthenbrugg, Walter atte, 85.  
 Hylton, Edward, 26, 74, 80-1.

*Ides, the*, xvi.  
 Ideshale, William de, 84.  
 Ignacius, St., 124.  
*Impropriations, purchase of*, 101.  
*Indicaciones*, 120.  
*l. eccl.*, xiv, 13, 32, 36, 67, 90, 94.  
*Infra villam*, 132-4.  
*Ingressio novi in archam*, 122.  
 Innocent IV, pope, xiii, 91.  
 Inventio St. Crucis, xv, 17, 73, 74, 119, 132.  
*Invitatorium*, xvii, xxii, 135.

*Ja vacat & vale*, 11, 112.  
 James, St., xvii, xxv, xxxii, 24, 28, 133.  
 Jerome, St., xiii, xiv, 36, 94, 133, 135.  
 Jocelin, bp., 92.  
 Johannes de beverlaco, 123.  
 John, St., 1, 48, 87.  
 " ante portam latinam, xxix, 17, 74, 132.  
 " and Paul, Sts., 24, 78, 133, 135.  
 " the Baptist, St., xvii, xxv, xxix, xxxii, 24, 25, 32, 78, 90, 133, 135.  
 Julianus, St. (8 Jan.), 123.  
 " St. (9 Jan.), 123.  
 " St. (27 Jan.), xxxi, 4, 53, 133, 134, 135.  
*Julian Calendar*, xvi, 127.  
 Julita, St., 124, 133.  
 Julius, St., 124.  
 Jury lane, Oxford, 62, 63.



Just, St., 118.  
 Justiciarius de Banco, *see* Wylughby.  
 Justina, St., 36, 93, 125.

*Kalends, the*, xvi.  
 Karlel, Thomas de, provost, xii, 20, 75-6.  
 Kateryn Whele, le, 46, 105, 106, 107.  
 Kelmescote, Oxfordshire, 110.  
 Kemp, John, archbp. of York, 70.  
 Kendal school, 97, 101.  
 Kenelm, St., 26, 81.  
 Kent, Richard, mayor, 63.  
 Kentmer chapel, 97.  
 Kersley, Warwickshire, 47, 108.  
 Kirby Kendale, 39, 100-1.  
     " Lonsdale, 39, 100-1.  
 Kirkeby, John, *see* Kyrkby.  
*Klikets*, 70.  
 Knight's Enham, *see* Enham Militis.  
*Knops* (knobs), 16, 72.  
 Kylyngworth, Alan de, 86.  
 Kyrkby, John, 12, 64-5.  
 Kyrkbythur, Westmorland, 20, 74.

Lambert, St., 35, 93, 135.  
 Lambourne family, 136. ~  
 Langbaine, provost, x, 100.  
 Langton, Robert, 22, 76-7.  
     " Thomas, provost, 4, 53, 54, 55, 61, 77.  
 Lathys (Lathes), Robert, 61.  
 Latoner, Thomas le, 85-6.  
*Lauds*, xxii, xxiii.  
 Laudus, St., memoria, xviii, 35, 93, 125.  
 Laurence, St., xxiv, xxv, xxxii, 30, 31, 85, 87,  
     120, 133.  
*Leap-year*, xv, xxvi, xxx, 8, 60, 115-16.  
*Lectiones*, xvii, xxii.  
*Lectura*, in dialectica, 109.  
     " in sophistria, 109.  
     " in romana lingua, 109-10.  
*Lectura publica in aula*, 109.  
*Lectus*, 5, 56-7.  
*Le. fe.*, 122, 123.  
 Leger, St., 37, 95.  
 Lent, *see* Quadragesima.  
 Leo, St., pope (12 Apr.), xx, 14, 71-2, 117.  
     " St. (28 June), xxxi, 24, 78, 125.  
 Leonard, St., xxviii, xxix, 41, 133.  
*Lesuez* (leasows), 54, 64.  
 Letcombasset, Berks., 22, 76, 110.  
 Leunomanus, St., 124.  
 Lewsle, Richard, 61.  
*Liber Obitalis*, x.  
*Libraria*, 34, 92-3.  
     " books, 5, 6, 23, 34, 56, 57, 59, 78,  
     92, 98-9.  
 Lincoln Cathedral, 11, 60, 64.

Linus, St., 44, 105, 123.  
*Litanie Major*, xxxii, 119, 135.  
 Little-mottrell, 38, 95, 96, 97.  
*Locus bisexti*, *see* Bisextus.  
 Longe, Henry, 96.  
     " John, 96, 97.  
*Long Rolls of the College*, xii, 55, 56, 57, 58, 59,  
     60, 66, 67-8, 70, 76, 77, 85, 91, 93, 103-4,  
     112.  
 Lorde, Robert, dñs., 55.  
 Louther, Westmorland, 36, 94.  
 Loyse, Edward, 53, 77.  
*Lucia*, xxxiii, 36.  
 Lucian, St., 2, 53.  
 Lucy, St., xxviii, xxix, xxxiii, 36, 46, 133.  
 Luke, St., 39, 100, 133-4.  
*Lunar Cycle*, xxvii.  
*Lunar Month, the*, xiv, 115, 122.  
 Lynde, Sir Thomas, 61.  
     " Sir William, 61.

Machabee martyrs, 29, 82-3.  
 Macharius, St., 124.  
 Machutus, St., xxiii, 42, 104-5, 126.  
*madētem*, 9, 60, 118, 135.  
 Magdalen College, Oxford, 10, 61-4, 94, 123;  
     *see* St. John's Coll. Kalendar.  
*Magister puerorum*, 52, 73, 75, 80, 106, 109,  
     111.  
 Magnus, St., 31, 87.  
*Mallwium*, 23, 78.  
 Marcellianus, St., 37, 95, 125.  
 Marcellinus, St., 124.  
     " and Peter, 21, 76, 126.  
 Marcellus, papa, 3, 53.  
 March Baldynton, 20, 74, 75.  
 Marcus, Marcellianus etc., 37, 95, 125.  
 Margaret, St., xiv, xxviii, xxix, 27, 81, 135.  
     " queen of England, xi, xii, 6, 59.  
 Mark, St., xxv, xxxii, 16, 118-19, 132.  
 Marmyon, John, 75.  
 Marshall, Richard, 104.  
 Martial, St., 133, 134.  
 Martin, St., xxii, xxiii, 25, 42, 43, 79, 103-5,  
     117, 118, 121, 126, 133, 135.  
*Martyrology, the*, ix, xi, xii, xix.  
 Mary Magdalen, St., xiv, xv, 27, 79, 133.  
 Mary the Virgin:—  
     Annunciation, xiii, xvii, xxv, 12, 64, 65,  
     118, 132.  
     Assumption, xiii, xvii, xxiv-v, xxx, xxxii,  
     30-1, 86-8, 120, 133; *see* Sumptio.  
     Conception, xvii, xxiv, 45, 133.  
     Nativity, xiii, xvii-xviii, 33-4, 91-2, 125,  
     133.  
     Purification, xvii, 5, 132.  
     Visitation, xvii, xx, 134.



*Master of Children*, see *Magister puerorum*.  
 Matthew, St., xv, xvii, xxv, xxx, xxxii, 11,  
 24, 35, 90, 93, 133.  
 Matthias, St., 124.  
 Matthias, St., xxv, xxvi, 8, 115-16, 132.  
 Mattins, xvi, xvii, xxi, xxii, xxiii.  
 Maurice, St., 35, 93, 133.  
 Maximianus and Julianus, 123.  
 Maximus, St. (14 Apr.), 14, 125.  
 " St. (29 May), 124.  
 Medard and Gildard, Sts., 21, 76, 133.  
*Medie Lectiones*, xxii, 2, 20, 25, 34, 42, 48, 117.  
 Melchiades, St., 124.  
*Memoria*, xvii, xviii, xxiii, 51, 53; *see Index I.*  
 Mennas, St., 118.  
 Merton College, Oxford, 83.  
 Mervyn family, 136.  
 Michael, St., 36, 39, 100, 133.  
*Middle Lessons*, *see Medie Lectiones*.  
 Milburga, St., 122, 124.  
 Mildred, St., rectors of, 74, 80.  
 Millet, Richard, 94.  
 Milton, John, 62.  
*Missa in capitulo*, xxiv, 31, 87, 120.  
*Missa de requiem*, 71, 80, 106, 111.  
*Missa de sancto spiritu*, 68.  
*Mnemonics*, xv, xxix-xxxiii, 115-16, 136.  
 Modena, Renaldo de, 54.  
 Monk Sherborne, 108.  
 More, John, 61.  
 " Richard, 64.  
 " Thomas, dean, 5, 57.  
 " Thomas de, apprenticis, 57.  
 Moresby, Christopher, 104.  
 Morlande, Hugh, 46, 105-8.  
 Mortimer, Edward, 63.  
 Moubrey, John de, 90.  
*Moveable feasts*, xvii.  
*MSS.*, Lat. Liturg. d 10 (Bodleian), 112.  
 " 178, Coll. Univ., 115.  
 " 188, St. John's Coll., Oxford, 121.  
 " Digby 22 (Bodleian), 132.  
 " Egerton 2139 (British Museum), 134.  
*Murra*, 6, 58.  
 Muscham, William de, rector of Denham,  
 provost, ix, xii, 13, 67, 68, 69, 85.  
 Muskham, William de, rector of St. Peter le  
 Poer, London, 5, 56.  
 Mylys, Nicholas, 47, 108-10.  
 Nabor, St., 22, 117.  
 Name of Jesus, festival, xvii, xx, 85, 86, 109.  
*Nativitas Domini*, *see Christmas Day*.  
 Nazarius, St., 22, 117.  
 Nemcsius, St., 124.  
 Nevell, George, 61.  
 Nevell, Thomas, 61.  
 Newbold Pacy, Warwickshire, xi, 32, 67, 88, 89.  
*New Style*, 127.  
*New Year's Day*, xv.  
 Nicholaus, St., 45, 133.  
 Nichomedes, St., 21, 124, 125.  
 Nicolls, Thomas, 22, 76, 77.  
 Nigasius, St., 38, 126.  
*Nocturno, cum, xvii, xxi-xxii, xxxi, 20, 23, 24,*  
 27, 30, 31, 33, 35, 39, 40, 44, 135.  
*Non dis*, 122, 123.  
*Non le*, 122, 123.  
*None (service)*, xxii.  
*Nones, the*, xvi.  
 Norfolk, Thomas, Earl of, 59.  
 Norhampton, John de, 86.  
 North, John, 62.  
 North Mimms, 59.  
 Northwode, Sir John de, x.  
 Norwode, Agnes, x.  
 " John de, x.  
 " Otho de, x.  
 Nostell, convent of, xi, 88, 89.  
*Notes on the Services*, xi, xx-xxiv.  
*Notte (noyte), with*, 52, 80.  
 Notton, William de, 90.  
*Nuclea deaurata*, 34, 92-3.  
*Nux, cum coopertorio*, 6, 58.  
 " deaurata, 16, 72, 73.  
 Oakley, rector of, 108.  
*Old Style*, 127.  
*Olla*, 6, 58.  
*Omnino tenenda*, xxvii, xxviii, 81, 115, 132-5;  
*see Index I.*  
*Organa*, 77.  
 Oriel College Kalendar, xix, 60, 92, 100, 102,  
 115.  
 Ormeshead, Thomas, 67.  
*O Sapientia*, xxiii, 46, 123.  
 Osbaston, Ar., 99.  
 Osney, Abbey of, 66, 85,  
 " Kalandars, xiii, xix.  
 Oswald, St., xxix, 29, 83.  
 Overfourth, *see Overthwait*.  
 Overthwait, Westmorland, 101.  
 Owen, St., *see Audioenus*.  
 Oxford, mayors of, 62, 63, 66, 69, 86, 94.  
 " aldermen, 62-3.  
 Oxford University Kalandars, xxix, 60, 100,  
 102, 115.  
 Pag, John, 67.  
 Pantaleon, St., 28, 82, 125.  
 Pantre, John, provost, 1, 52-3, 64, 80.  
 Papal Bulls, xiii, 54.  
 Pardon churchyard, 57.



Parvyng, Lady Isabella, xi, 32, 88, 89.  
 " Sir Robert, xi, 32, 88.  
*Pascha*, xxix, xxxiii, 13, 16, 116, 118.  
*Paschal Full Moons*, 127, 128, 130-1.  
 Passelew, Robert, bp., 65.  
*Patera deaurata*, 38, 95.  
 Paternus, St., 124.  
 Patricius, St., 124.  
 Patrick Brompton, Yorks., 104.  
 Paul, St., xv, xxv, xxxii, 4, 24-5, 51, 132, 135.  
 " dormitio Pauli, 124.  
 " St., hermit, 123.  
 " St., martyr, 24, 78, 135.  
 " IV (Caraffa), pope, 60.  
 " St., John de, abp. of Dublin, xiii.  
*Pauper puer*, 23, 52, 56, 75, 78, 93, 98, 104, 106, 111.  
*Pauper serviens*, 73.  
*Pecia argentia*, 34, 92.  
 Pedyngtonge, Alice, 62.  
 Pedyngtonge, Richard, 64.  
 Peg, John, 66.  
 Penrith, 42, 103, 104.  
 Penruddok, Robert, 104.  
 Pentecost, *see* Whit-Sunday.  
 Penyton, parson de, 84.  
*Perseave, perceyve*, to, 52, 65.  
 Pereson, John, *see* Peyrson.  
 Peter, St., xxiii, xxv, xxx, xxxii, 8, 24-5, 79, 122, 123, 133, 135.  
 " St., ad Vincula, xv, 29, 82-3, 135.  
 Petronilla, St., xxiii, xxxi, xxxii, 20, 75, 125.  
 Peyrson, Alice, 16, 72.  
 " John, provost, 16, 58, 61, 72-3, 87-8.  
 " Richard, 16, 72-3.  
 " Robert, 16, 72, 112.  
 Philippa, queen, ix, xii, 30, 59, 87, 89.  
 Philippus et Jacobus, Sts., 17, 132, 135.  
*Pie, the*, xvi.  
*Pincerna*, 109; *see* Butler, Spenser.  
 Piron, Roger, 66.  
*Pixis deaurata*, 16, 72.  
*Placebo*, 52, 55, 65, 75, 80.  
*Pneuma*, xxxiii.  
 Pole, Richard de la, 90.  
 Policarp, St., 124.  
 Polmorua, William de, 91-2.  
*Poor child*, *see* *Pauper puer*.  
 Potter, Christopher, provost, 95, 96, 97, 98, 100.  
 Potter, Tobie, 98.  
*Pownsede*, 6, 58.  
*Præsta quæsumis*, 108.  
 Præxedes, St., 27, 81, 125.  
*Preachers*, 47, 102, 111.  
*Pretiosa est*, ix.  
*Priests of the house*, *see* *Sacerdotes*.  
*Primus dies ascensionis*, xxvii, 16, 119.  
*Prime*, ix, xxii.  
*Primum A*, etc., xvi.  
*Primum Pascha*, xxvii, 11.  
 Primus and Felicianus, 22, 76, 117.  
*Primus dies seculi*, 122.  
 Priscus, St., 33, 90, 125.  
 Processus and Martinianus, xx, 25.  
 Projectus, St., 124.  
 Prothus and Jacinctus, 34, 92.  
*Provisors*, statute of, x.  
*Provosts of the College*, *see* Rettford, Eglesfeld, Muscham, Hothum, Whitfeld, Karl, Whelpdale, Bell, Byrys, Egilsfeld, Spenser, Peyson, Boste, Langton, Baynbrigge, Rygge, Pantr, Robinson, Airay, Potter, Langbaine, Barlow.  
*Provost and Fellows*, distributions to, 11, 52, 64, 73, 75, 80, 98, 106, 109, 110-11.  
*Provost's servant*, *see* *Famulus prepositi*.  
*Pueri domus*, 52, 73, 109.  
 Pulton, Giles, 61.  
 Pusey, John, 88.  
 Pymme, Edward, 103.  
 " Richard, 103.  
*Quadragesima*, xxi, xxvi, xxix, 1, 6, 7, 10, 33, 59, 90.  
*Quarta feria*, xxxiii, 36.  
*Quasi*, xxxiii, 30.  
*Quasi duplex festum*, xviii, 41.  
*Quatuor coronati*, 123.  
*Queen's College, Oxford*:—  
 Aula, 13.  
 Cameræ, 4, 13, 34.  
 Domus portæ, 13.  
 Fons, 6.  
 Murus orti, 6.  
 Porta magna, 63.  
 Solarium Aule, 36, 94.  
 Studia lapidea, 34.  
 Vestibulum, 5.  
*See also* Capella, Libraria.  
 Statutes, ix, x, 51, 69.  
 Quintin, St., xxxi, 40.  
*Quis*, xxxiii, 30.  
 Ratford, *see* Rettford.  
 Ravenwyk, manor of, 69.  
 " Peter de, 67.  
*Recreation*, *see* *Gaudies*.  
*Rectores chori*, xxi.  
*Red-letter days*, xvii, xviii, 135.  
*Refectio in aula*, *see* *Gaudies*.  
*Regimine chori*, xxi, xxii, xxxi, 13, 15, 69, 118-19, 135.  
*Regulars*, 122.



## INDEX III: GENERAL INDEX

151

Relics, feast of, xiii, xvii, xviii, 34, 92, 120, 125.  
 Remigius, St., 123.  
 " Germanus etc., xx, 37, 95.  
*Resumptio regentium*, 122, 123.  
*Resurrectio domini*, xviii, 12, 65, 117.  
*Retteford*, Richard, provost, x, xi.  
 Richard, St., bp. of Chichester, xv, xxii, 13, 22, 65, 76, 78, 122, 123, 125.  
 Richardson, Roland, 31, 87-8.  
 Richemund, 87.  
 Richmunde, William, 77.  
 Rigge, Edward, *see* Rygge.  
 Robartus, St., 132.  
*Robbell*, la, 77.  
*Robigalia*, xxxii.  
 Robinson, Henry, provost, 23, 78.  
 Robyns, Roger, 94.  
 Rogation Monday, xxxiii.  
 Rogation Sunday, xxvi, xxix, xxx, xxxii, 1.  
 Rogers, John and Katherine, 61.  
*Romana lingua*, 109-10.  
 Romanus, St. (9 Aug.), xxxi, 30, 85.  
 " St. (23 Oct.), xiv, xxii, xxiii, xxxi, xxxii, 20, 39, 102, 126, 135.  
 Rudd, George, 88.  
 " Ralph, 88.  
 Rudde, Henry, 31, 87-8.  
*Rulers of the Choir*, *see* *Regimine chorii*.  
*Rules in the Kalendar*, xi, xxix-xxxiii, 1, 8, 11, 13, 20, 24, 30, 36, 48.  
 Rumwald, St., xix.  
 Ruphus, St., 32, 88, 117, 125.  
 Rycote, Richard, 87.  
 Rygge, Edward, provost, 20, 64, 74-5, 80, 94, 103, 104.  
 Rygge, John, 104.

**S**abba, St., 124.  
 Sabina, St., 32, 90.  
*Sacerdotes collegij*, 4, 5, 22, 52, 54-5, 56, 106-7, 109-110.  
 Sadyngton, Robert de, 89.  
 St. Bride's, Fleet Street, 108.  
*St. John's Coll. Kalendar*, xix, 60, 102, 115, 121-6.  
 St. Paul's Cathedral, 56-7.  
 St. Peter parvus, London, 5, 56.  
 St. Stephen's Chapel, Westminster, 106-8.  
 Salesbury, John, 64.  
*Salina, salinum*, 6, 16, 36, 58, 72, 94.  
 Salisbury, bp. of, 54, 61.  
 Saluius, St., 123, 133, 134.  
 Sampson, St., 28, 82, 125.  
 Sancroft, archbp., xxvi.  
 Saresanchede, Oxford, 36, 94.  
*Sarum Kalendars*, xiii.  
*Sarum, secundum usum*, xviii, xix, 38, 41, 109.  
 Saturninus, St., 44, 133, 134, 135.  
*Scaffold*, a, 77.  
*Scholars of the College*, *see* *Exhibition and finding of*.  
 Scholastica, St., xxi, xxxi, 6, 59, 118, 132, 135.  
*Scolares ad Tabertum*, *see* *Taberdar*.  
 Scott, Alan, dns, 55.  
 " Thomas, dns, 55.  
*Seasons, the*, xxv, xxx, 7, 8.  
 Sebastianus, St., 3, 123, 132.  
*Secta vestimentorum*, 4, 20, 22.  
*Secundum A*, etc., vi.  
*Secundum ferculum*, 73.  
*Secundum usum Sarum*, xviii, xix, 38, 41, 109.  
*Sedes clavium*, xxvi-xxvii.  
 Selewode, Richard, mayor, 66.  
*Septem dormientes*, 28, 82, 125.  
*Septuagesima*, xxiii, xxvi, xxix, xxxiii, 1, 30.  
 Sergius, pope, 91.  
*Servientes*, 56, 93, 98, 103, 109, 111.  
*Sexagesima Sunday*, xxi.  
*Sext (service)*, xxii.  
 Sharp, Henry, 106.  
 Sherborne Priory, 58.  
 Siffride, John, 81, 84.  
 Silvester, St., xxiii, xxviii, 48, 111, 126, 134.  
 Simon and Jude, Sts., xvii, xxv, xxxii, 24, 40, 133.  
*Simple Feasts*, xvi, xviii.  
 Sisinius, St., 44, 126.  
 Sixtus, Felicissimus and Agapitus, Sts., xx, 29, 84, 125.  
 Skelton, Sir John, 5, 56, 57.  
 Skipstone, Henry de, 66.  
*Solarium Sancti Crucis*, 22, 76-7.  
*Solsticium estivale*, xxv, xxxii, 23, 24, 78, 119.  
*Solsticium yemale*, xxv, xxxii, 24, 47.  
*Sophistria*, 109.  
 Southampton, 20, 73, 74, 88.  
 Spenser, John, 10, 61.  
 " William, provost, 10, 61, 62, 64, 70.  
*Spenser* (a butler), 52; *see* *Buller, Pincerna*.  
 Spershol (Spars Holt, Spersolt), Berks., 31, 34, 52, 87, 91-2, 108, 110.  
 Spiridion, St., 124.  
 Spragot, Richard, mayor, 62.  
*Spring*, xxx, 8.  
 Stampe, John, 61.  
 Stanton St. John, 20, 74, 75.  
*Statutes of the College*, ix, x, 51, 69.  
 Stawmere, Berks., 110.  
 Stephen, St., 29, 83, 133.  
 Stodeleye (Stodle), John de, 69, 86.  
 Stokwell, Geoffrey de, 69.  
 Stowford, Sir John, xii, 13, 66.  
*St. XIV*, 35, 39, 93, 102, 120, 121.



*Subdiaconus*, 4, 5, 22.  
*Summer*, xxx.  
*Sumptio Sancta*, xxxii.  
*Sunday Letters*, xv, xxvi, 115-16, 127-9.  
*Swithin*, St., 26, 80, 117, 120, 124, 125, 135.  
*Swynbrok*, Roger, 67.  
*Symeon*, St., 123.  
*Syphorianus*, St., xxx, 8, 88, 118, 120.  
*Synodal feast*, xx.  
*Syrian*, St., 124.  
  
*Taberdar*, a, 78, 80, 98, 107.  
*Takley*, John, 63.  
*Talbot* (for Taberdar), 98.  
*Tecla*, St., xiv, xxii, xxiii, xxxi, xxxii, 20, 35, 93, 125, 135.  
*Te Deum*, xxii, xxiii, 35, 36, 39, 93, 118-21.  
*Terce* (service), xxii.  
*Textus*, 6, 58, 59.  
*Theodorus*, St., 42, 126.  
*Thesaurarii*, 58, 59, 93.  
*Thomas* of Canterbury, St., xiii, xxiii, 1, 25, 48, 51, 79, 111, 117, 119, 121, 125, 134, 135.  
*Thomas*, St., xvii, xxv, xxxii, 24, 47, 133.  
*Thoresby*, John de, 90.  
*Timothy*, St. (22 Aug.), xxx, 88, 118, 120.  
*Timothy* and *Apollinaris* (23 Aug.), xxxi, 31, 88, 120, 125.  
*Toppyng*, Ottivellus, 53.  
*Totebaldyngton*, 16, 72.  
*Totehilstrete*, Westminster, 46, 105, 106.  
*Tott Baldyngton*, 26, 80.  
*Toute Baldon*, Oxfordshire, 96, 97.  
*Transfiguration*, the, xx, 84, 133.  
*tredecimus*, 25, 119.  
*Trinity College*, Camb. (Oxf. Kal.), 60, 72, 115.  
*Trinity Sunday*, xvii.  
*Twystes*, 67.  
*Tyburcius*, St., 30, 86.  
*Tyburcius* and *Valerianus*, Sts., xxxi, 14, 118, 125.  
*Tyffyn*, Robert, 53.  
*Tyll*, John, 57.  
  
*Vffyngton*, Berks., 110.  
*Ultima quadragesimae*, xxvi, 10.  
*Ultima septuagesimae*, xxvi.  
*Ultimum Pascha*, xxvii, 16, 72.  
*Undecim millia virginum*, 39, 102, 126, 135.  
*Underley*, Westmorland, 39, 100.  
*University College*, Oxford, 83.  
*University College Kalandar*, 60, 77, 92, 100, 102, 115-21.  
*Unlucky days*, see *Dies Egyptiaci*.  
*Vpethehull*, Alice, 84.  
  
*Urban*, St., xxii, xxx, 8, 20, 74.  
" VI, pope, xiii, xvii.  
*Urceolus argenteus*, 23, 78.  
*Urry*, Oliver, 62.  
  
*Valentine*, St., 6, 59, 118, 135.  
*Valerianus*, St., 124.  
*Valerius*, St., 124.  
*Vedastus*, St., 37, 95, 125.  
*Veluet*, *velvetti*, 5, 20, 74.  
*Ver incipit*, xxx, 8, 60.  
*Vespers*, xxii.  
*Vestimenta*, 4, 5, 12, 20, 22, 53, 56, 59, 64, 74, 77.  
*Veterem*, xxxiii, 30.  
*Victor*, St., 122, 124.  
*Victorina*, St., 124.  
*Victorine Augustine canons*, 122.  
*Vigilia*, xxv, xxxii, 23, 24, 27, 30, 35, 40, 44, 47.  
*vii septē*, xiii, 1.  
*Vincent*, St., xxix, 3, 53, 132, 135.  
*visceros*, xiv, 48.  
*Vitus* and *Modestus*, 22, 78.  
  
*Walford*, Robert, 62.  
*Walker*, Obadiah, 117.  
*Wandragesil*, St., 117.  
*Warcup*, Michael, 77.  
*Warcuppe*, Westmorland, 81.  
*Wentworth*, Christina, 97.  
" Mr. and Mrs., 97.  
*Westcote*, Berks., 110.  
*Westminster Abbey*, 59.  
*Westmorland*, 39, 81, 101, 109.  
*West Shifforde*, Berks., 110.  
*Wheler*, Thomas, 87.  
*Whelpdale*, Roger, provost, xii, 5, 56, 57.  
*Wherton*, John, 36, 94.  
*Whitfeld*, Henry de, provost, x, 57, 66, 85-6.  
*Whit-Sunday*, xvii, xxii, xxv, xxvi, xxix, xxx, xxxii, xxxiii, 1, 13, 36, 119.  
*Wigmore*, Hereford, 122.  
*Wigton*, Carlisle, 59.  
*Wills*, 52, 54, 64, 74, 80, 96, 100, 108, 110.  
*Wilson*, Henry, xii, 39, 100.  
*Winchester*, bps. of, 4, 14, 53, 70, 71, 72.  
*Winifred*, St., 134.  
*Winter*, xxx.  
*Witfeld*, Henry, *see* Whitfeld.  
*Wlfran*, St., xix, 38, 99, 121, 126.  
*Wlfrid*, St., xx, 38, 99, 117, 126.  
*Wlstan*, St., xx, xxix, 3, 21, 76, 119, 125.  
*Wodehay*, Richard, mayor, 66, 86.  
*Wolsey*, cardinal, 77.  
*Wolueston*, Berks., 110.



## INDEX III: GENERAL INDEX

153

Worcester, bp. of, 67.  
 Wrangwise, Robert, 42, 61, 103-4.  
 Wrangwys, Christopher, 104.  
     "    Thomas, 104, 112.  
     "    William, 104.  
 Wright, Henry, 61.  
     "    Isabella, 9, 60, 61.  
     "    Robert, 9, 60, 61, 104, 112.  
 Wych, Richard de la, *see* Richard.  
 Wyclif, xxxiii-xxxv.  
 Wygeton, Gilbert de, 6, 59.  
 Wyliby [Court], Oxford, 30, 85, 86.  
 Wyllielmus, St., 123.  
 Wylmont, John, 80.  
 Wyughby, Richard de, 89.  
 Wyndesore, John de, 86.  
 Wyndmilhall, Oxford, 13, 66.  
 Wynnesbury, Thomas de, 69.  
 Wynnisbury, Margaret de, 69.  
 Wyse, John, 87-8.  
 Wythyges, Thomas, 62.  
*Year, length of*, xxxiii, 48.  
*Yemps finitur*, xxxv, 7.  
*Yemps oritur*, 121.  
 York, archbp. of, 54, 67, 68, 70, 99.  
 Ypolitus, St. (13 Aug.), 30, 86.  
     "    St. (22 Aug.), xxx.  
*Zodiac, signs of the*, xxv, 3, 7, 11, 15, 19, 23,  
     27, 31, 35, 39, 43, 47, 117, 120, 122.

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